The Universalist Leader

A Journal of Tomorrow

Boston and Chicago. October 13, 1923

Pioneers! O Pioneers!

Have the elder races halted?
Do they droop and end their lesson, wearied over there beyond the seas?
We take up the task eternal, and the burden and the lesson,
Pioneers! O Pioneers!

On and on the compact ranks,
With accessions ever waiting, with the places of the dead quickly filled,
Through the battle, through defeat, moving yet and never stopping,
Pioneers! O Pioneers!

O to die advancing on!
Are there some of us to droop and die? Has the hour come?
Then upon the march we fittest die, soon and sure the gap is filled,
Pioneers! O Pioneers!

Has the night descended?
Was the road of late so toilsome? Did we stop discouraged, nodding on our way?
Yet a passing hour I yield you in your tracks to pause oblivious,
Pioneers! O Pioneers!

Till with sound of trumpet,
Far, far off the daybreak call—hark! how loud and clear I hear it wind!
Swift! to the head of the army!—swift! spring to your places,
Pioneers! O Pioneers!

Walt Whitman.

Dedicated to the Pioneer

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Who's Who in this Issue

J. F. Santee of Corvallis, Oregon, is a new contributor whose careful, interesting, scholarly work makes him a welcome addition to our family. For two years he has been collecting material for his study of Samuel Gorton.

In a letter to the editor he says: "It seems to me that Gorton should be better known to the American public. His work in behalf of religious liberty was scarcely less important than that of Roger Williams. Universalists, especially, should honor the man who was first to proclaim the great principles of Universalism in America. (The New International Encyclopedia: Universalism.) Perhaps some day the Universalist denomination will be interested in raising a monument to this pioneer in the field of liberal thought—this man who 'ventured for truth.' "

Hosea Starr Ballou, of the firm of H. S. Ballou & Co., investment bonds, Boston, is the president of the Universalist Historical Society. His home is in Brookline.

Rev. John Clarence Lee, D. D., is pastor of our church at Gloucester, Mass., going there in 1919 from Philadelphia, where he had been pastor of the Church of the Restoration.

Rev. Reignold K. Marvin is pastor of the Universalist church in Franklin, Mass.

Rev. Elbert Whippen is pastor of the Winter Hill church, Somerville, Mass.

Kenyon L. Butterfield is president of the Massachusetts Agricultural College at Amherst.

* *

The worst thing that could happen to religious liberalism would be that the course of Fundamentalism should determine its policy. Let it determine its own way. If liberalism has some more enlightened thought of God, some kindlier thought of humanity, some newer and larger conception of duty, some newer power in proclaiming and applying divine grace, let all this be manifest in action. Both of liberalism and Fundamentalism it may be said: If the work be of man it shall come to naught, if it be of God ye can not prevail against it. (*Congregationalist.*)

* *

One of the greatest obstacles to human brotherhood is the notion that justice means vengeance. How can we expect to cure that fault in man if we continue to think of God as a sort of super-Mussolini bombarding indiscriminately with terrestrial fires whole cities of men, women and children in Japan because some Japanese in former years cruelly mistreated Koreans? (*New York Call.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

CHRISTOPHER COLUMBUS—1446-1506

THE Columbus story is one of our richest legacies. Not everything in it is glorious. There is a record of delusion, heart-break, failure and chains. The great navigator was wrecked on his fourth and last voyage vainly trying to get through this western continent to Cathay. His fleet was scattered. He and his men nearly perished from starvation. In his last years he was a "nobody," one of those whose letters and appeals are unanswered.

But Christopher Columbus did what no one before had done and what no one ever can do again.

The voyage which ended Friday, Oct. 12, 1492, on one of the little islands of the Bahamas, was a unique event in human history. About it there was much that was picturesque and thrilling. From it have come the most momentous consequences both to Europe and America. The dangers of the voyage may have been exaggerated, as Charles Kendall Adams suggests, but who of us would trust himself to-day to such a passage with such ships? The Pinta, Nina and Santa Maria were all under a hundred tons burden, the largest only ninety feet long and with a beam of twenty feet, the smallest not even decked over.

Nor has the Atlantic changed. Frederick Davenport in his recent "Politician's European Note Book" says this of the power of the ocean in lifting the gigantic Leviathan: "She looked small. She was lifted by the elemental power beneath until her bow pointed at one moment to the stars and the next moment she was washing her face in the seas."

The entire fleet of Columbus could have been tucked into a corner of the Leviathan below decks.

To get a crew, the city of Palos released debtors and criminals. The ninety or 120 men were fearful from the start. One at least of the captains was a traitor.

On the voyage the needle changed its deviation after passing the line of no deviation. The ships for days were in the broad green meadows we call the Sargasso Sea. The trade winds blew as if they never would change to let them back. And deep in the subconscious minds of the sailors were all kinds of old fish-wife's tales about "the edge of the world," "fabulous monsters," "burning oceans" and other superstitions of the ages.

Whether or not we exaggerate the dangers of the voyage, we can not easily exaggerate the difficulties Columbus overcame to get his chance to sail. The record is plain. Only a man of heroic mold could have endured the delay, and overcome the obstacles of church and state and university professors. Then as now they tortured and crucified the pioneer.

But Columbus had an idea. He held to it. He buttressed it with years of study. He fought for his chance to try it out. He vindicated it in the end.

He might well have been the one to say:

> "O Neptune, you may sink me, you may save me,
> But I will hold my rudder true."

It will be a serious mistake for us to let a single branch of the Christian Church do most of the celebrating of Columbus Day. We congratulate the Catholics on their insight and energy in holding up the record of Columbus' life. But, like St. Patrick and George Washington, he belongs to all of us.

We shall enrich our lives and stiffen our purpose, if we turn often to this great chapter of history.

* *

"AN INCURABLE PIONEER"

IN an interesting article in the *Congregationalist*, Ethel Daniels Hubbard describes the life of the Rev. Samuel Pearson, a country minister of the West, and calls him "An Incurable Pioneer." Born in England, beginning at the age of fifteen with the organization of a Sunday school in a vacant store, he emigrated to the United States in 1886, was captured by the Home Missionary Superintendent of the Congregational Church for Nebraska, and soon found himself pastor of a community of "fifty one-room dugouts and shacks," with two outside preaching points.

His people were Germans, Norwegians, Swedes, Poles, Bohemians, Irish, Scotch and New Englanders, but to him they all were the children of God.

Moving as the railroad came and caused new communities to spring up, preaching in railroad stations, schoolhouses, stores and dwellings, going bravely through the fuel famine of 1888 when they burned corn in their stoves, ministering through blizzards and an epidemic of scarlet fever, acting as grave digger and undertaker as well as preacher, he did his work as a minister of Christ.

His wife was organist, nurse and helper of the

afflicted. She gave music lessons to scores of isolated boys and girls who never would have had any other chance. Later she became a licensed preacher.

Mr. Pearson did home mission work as long as he could work at all. He seldom received more than $600 or $800 a year. He won no denominational fame. But in the record are these striking facts:

As the result of three years spent in towns called Dodge and Howells, five young men went into the ministry—one of them now the Western Editor of the *Congregationalist.*

Sherwood and Brewer Eddy came under his ministry in Leavenworth, Kansas. "Christ's fellow servant," they called him.

Mr. and Mrs. Pearson raised and educated four children who have developed into strong, unselfish, useful citizens.

Now in honored retirement in Oklahoma, he is "a town institution," "everybody's friend," "serving the entire community," "an incurable friend maker" and "an incurable pioneer." Children fearlessly "offer him their mud pies and hold him with engaging prattle of which he never wearies."

In our country there are many such pioneers whose story will never be told. For such has the Good God ordained the universe. Of such is the Kingdom of Heaven. By such is the Kingdom established.

* *

CHRISTIANITY AND THE PIONEER

THERE is the religion which is a shelter from the stormy blast.

There is the religion which sends a man out with pulses bounding to face storm and danger.

It is fortunate that in this strenuous world of ours we can retire within the veil, go into the silence, feel the calm and peace and happiness of the retreat.

But the essence of religion is pushing out into the unknown realms of God. For that God put us here. Clinging to the cross of Christ, as Dr. Peabody has told us, does not express all of Christianity. Taking up and bearing the cross better expresses it.

And the pioneer who knows both the cross and the crucifixion knows also a peace which passes all understanding.

* *

CATCHING UP WITH THE "ORTHODOX"

SOMETIMES it seems as if the procession had gone by us. Hosea Ballou the first was out in front all through the greater part of the nineteenth century. He had revolutionized thinking upon the atonement. He had struck a death blow to the harsh dogmas of original Calvinism. He had ushered in what John Coleman Adams called "the Gospel Renaissance of the nineteenth century." We were his followers and therefore we were out in front with him.

But Channing came along, and Horace Bushnell, and Henry Ward Beecher, and Lyman Abbott, all wielding a mighty influence. Meanwhile in spots at least Universalists became contented with settling down and talking over past victories and operating the trust funds and schools and churches and journals the fathers had created.

Now slowly we begin to hear sounds in the religious world which come from an unfamiliar direction. Instead of the voice of doctrine, reproof, correction and instruction going up from a Christian host behind, the voices seem to come from the front.

There are virile religious journals, there are great Christian scholars, there are mighty Christian preachers, there are heroic Christian missionaries, there are brave Christian reformers, who are not only going in our direction but going with such speed that they are disappearing over the hills ahead.

We shall have to wake up or we shall find ourselves out of a job. When the new alignment comes we may be out of it not because we are heretical but because we are negligible.

* *

NOT ALL THAT GLITTERS

NOT all that comes to us glittering with what seems to be light from the pioneer is gold. The world is full of enthusiasts, quacks, humbugs and fanatics.

Some are appealing, some pathetic, some disgusting. As we develop our faculties of hospitality, let us seek to build up our discrimination.

It is a dreadful thing to get so disillusioned and suspicious that, half unconsciously, we go over into the camp of those who stone the prophets. It is almost as dreadful to remain so credulous and shallow, so unread and inexperienced, that we hail as pioneers and prophets those whom even the slightest probing and poking will reveal as unbalanced or mistaken.

* *

PIONEERS OF THOUGHT

WE hear much and know very well of the needed reforms of many things in our modern social life. There are those who make clear to us the need of the reformation of our industrial system, of the political order and parties, or of certain social customs and conventional moral standards, and, in particular, the reformation of the Church. There is no question whatever in the minds of persons who maintain high ideals and cherish great expectations for our human race, that there is and ever will be need of some reforms and a place for the reformer, however much progress may be made.

There is need, however, of a prior reform, upon which all these other suggested reforms rest. It is the reformation of ideas. These need changing more than anything else. If they were different the social order would be different. When they are changed other changes will follow. When the people think truly, love wisely, admire worthily, then they will have great things to live for, a just social order, and human beings of all kinds and conditions will be considered as the primary interest of social endeavor.

The reasons for the need of a reformation of ideas are manifest. It is because current ideas are not in accord with the nature of things, the forces of the world, the soul of man, the everlasting truth of God. The ideas of an individual, of the group, and the nation should agree with the Mind of God. They should interpret reality. They should build on the rock of truth, not on the sands of opinion.

Then, too, ideas, whether true or false, are the

dynamic forces in the life of a people. Ideas do not lie passive in the mind. They are not weak, impotent abstractions. If and when they are taken for truth, whether they are true or not, they become dynamic. They have driving power. They compel action. They have force. The dominant ideas of a people, a race, or an epoch in the world's history explain what happens, the social conditions, political structures, racial war or peace. They are potent for construction or destruction. They are not things to play with.

Moreover, the character and conduct of men and their interests and affairs are determined by their ideas. What one thinks affects his body, this psychology is making evident, but what one thinks also affects his character. The stamp of his thought is left upon his disposition, emotion, desires, purposes. If the ideas are false, the character will be unreal; if superficial, the character will be weak; if sensuous, the character will be materialistic and pleasure-loving; if self-centered, the character will be selfish and cruel. If men, or groups, or nations, think meanly of others, then they will act basely towards them. The reformation of ideas is therefore the most needed reform in our day. We may overthrow captains of industry, social oppressors, and tyrannical kings and kaisers, but unless we change the thoughts of men, we have not made progress.

Progress comes only through a new way of thinking. The great changes of history are due to new ideas. A few great ideas have been the real factors of social change. Darwin published his idea of the origin of species, and every educated man since his day thinks of the world differently. Rousseau gave the world his "Social Contract," and the political order changed. Kant made for a Copernican revolution in our doctrine of knowledge and morals, and we now live in a new world of thought. Jesus reflected upon his profound moral and religious experience, and there issued therefrom such truths of God, and man, and the Kingdom, that the world has been forever different.

In securing this needed reformation of ideas, the function of the Church becomes clear. Some love to think and speak of the *teaching* Church. They do well to appreciate highly this aspect of the Church's work. The Church is set in the world to change its ideas, to reform its thinking, to have it possess the mind of Christ. In all the great truths which have come to the world through Christ, the Church may find the ideas which will give it its place of leadership.

D. E.

* *

THREE KINDS OF UNIVERSALISTS

BROADLY speaking, there are as many kinds of Universalists as there are people. Differences of personality and experience give us all the charm and delight of infinite variety. But there are groups and groups within groups bound together by a habit, an idea, an accident or a faith.

Among Christians there is a Universalist group. Among Universalists there are at least these three groups:

There are those who think they are unique, want to be unique and talk about "our common uniqueness." They see a contribution or an emphasis we have made and glory in it. They like the new. They want us to go on and discover more. They are afraid that we will stop being pioneers.

There are likewise those among us who love company. They hate loneliness. They are naturally gregarious. They feel the glow and charm of association with other Christian bodies. They want them to take us in. They soft pedal harsh utterances. They pull out every stop marked unity.

The third group differs from these others in insisting upon our orthodoxy, our own apostolic succession, our own share in the common Christian tradition and inheritance.

According to them we do not go back merely to 1770, we go back to the time when Jesus taught on the mountain-tops and on the sea-shore of Palestine. We do not glory in any uniqueness in the matter of proclaiming the Universal Fatherhood of God. In all ages and in all churches, Jesus has had noble disciples teaching it with power and applying it at any cost.

Nor, in the opinion of this third group, need we stand around with our hats in our hands, waiting to be invited into an orthodox circle. We are already in it. Whatever their name or lack of name, we will go with those who will work for the brotherhood of man in the irresistible strength of faith in an Invincible and Loving God.

Is there anything needed but a clear statement of it to show us to which group we want to lend our support?

* *

"WE ARE DIGGING IN AND HOPING"

ANY one familiar with the history of the Universalist Church knows that much of its growth is due to plain honest work upon the part of those who have been interested in it. At a great cost of labor and sacrifice, the Universalist Church has reached its present position. It is well for us occasionally to let our minds go wandering back over the past and reflect upon the labors and sacrifices which built our parishes, erected our churches, created our schools and colleges, and established our missions.

It is true that one great verb is "to be." It is also true that another great verb is "to do." Christ was a doer, saying, "My meat is to do the will of him that sent me, and to finish his work." Even so, Paul cried out, "Lord, what wilt thou have me to do?" As in the past, so to-day, we must not be believers only, but doers also.

Recently, we received from one of our ministers a letter which contained this paragraph: "We have to spend $5,000 on our organ here to bring it up to scratch, and the church needs a parsonage badly, and then our quota on the National Church. Where we will get it all I can't imagine, but we are digging in and hoping."

There is the real spirit of the Universalist ministry. In that spirit our Church has been built and in that spirit it will continue to grow.

There are a few who throw up their hands and say that it can not be done. Thank God for the ones who are digging in and hoping.

H. H. N.

Samuel Gorton---1592-1677

J. F. Santee

"Truth crushed to earth shall rise again—
Th' eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among her worshipers."

ONE spring day in 1636 a tall, middle-aged Lancashireman, accompanied by his family, landed at what was then the straggling frontier town of Boston. This Lancashireman, Samuel Gorton, belonged to one of the proud old families of Norman origin, and had married Mary, the sister of John Maplet, an Oxford graduate who later became head of Worcester College. As he made his way along the crooked streets of the little town, Gorton may have imagined that he had reached the land of liberty. If such was his thought, he was soon to be disillusioned.

Because of the lives of men like Gorton, we enjoy to-day so large a measure of individual freedom that with difficulty we realize the struggles of men three centuries ago for the recognition of some of the most elementary principles of justice. In order to evaluate the work of Gorton, let us consider for a moment the seventeenth-century Boston which this early preacher of Universalism came to know. By presenting to our minds what the Boston theologians were, we shall arrive with a considerable degree of accuracy at what Gorton was not.

In the first place, the leading men of the Massachusetts Bay theocracy premised their religious beliefs with the doctrine of predestination. This doctrine they preached more industriously than ever it was preached in the mosques of Bagdad and Constantinople. All men, they believed, were worthy of everlasting punishment, but God of His free grace had decided to save a few. These few constituted the "elect." This belief, of course, resulted in a denial of the freedom of the will.

In coming to accept the doctrine of predestination, theologians seem to have attempted escaping from a dilemma. Affirming belief in an all-powerful God, they have yet maintained that the great majority of mankind will be lost. Their reasoning has shown them that if God is trying to save humanity, and can save only a small fraction of it, His power is necessarily limited. Unwilling to believe in the universal reconciliation, they assume therefore that God arbitrarily chooses some to honor and some to dishonor; in other words, those in hell are there as much by the will of God as those in heaven.

The hell of these Calvinists was everlasting. Even children who failed to be among the "elect" would suffer unending torment on account of "Adamic" sin.

"In Adam's fall
We sinned all."

The sufferings of those undergoing punishment would not detract in the least from the happiness of the "elect." On the contrary, their enjoyment would be heightened by the consciousness of the horrible and hopeless state of the lost.

In the next century this cheerful philosophy of religion found its most eloquent exponent in Jonathan Edwards. This protagonist of Calvinistic theology says: "As you hate God, He will hate you forever. He will become a perfect enemy, with a perfect hatred, without any love, or pity, or mercy. He will be moved by no cries, by no entreaties of a mediator. But this enmity will be mutual; for after death your own enmity will have no restraint, but it will break out and rage without control. When you come to be a firebrand of hell, you will be all on a blaze with spite and malice toward God." (Allen: Jonathan Edwards, p. 78.)

Besides accepting the doctrine of predestination, the men of Massachusetts Bay Colony thought of themselves as constituting the Israel of God. England, which they had left behind, became Egypt; the Indians were Amalekites to be destroyed by New England Joshuas; persons within the colony who opposed the leaders were "Achans in camp." The Old Testament having superseded the New Testament. the ministers of the Bay Colony, logically enough, came to be perfect Pharisees. With eyes directed toward the past, they descended to profound depths of superstition and bigotry. To them, the earth was the center of the universe, the sun and moon being rolled through the heavens by the angels. Good and evil spirits, which at any moment might make themselves visible, made this earth their battle-ground. He who expressed disbelief in witchcraft or demon-possession denied the faith. Comets presaged disaster. Sickness, or other misfortune, resulted from the displeasure of Jehovah. Believing in an intolerant and unmerciful God, these zealots did not place tolerance and mercy among the virtues. (Eggleston: The Transit of Civilization.)

Into this Zion of the Massachusetts Israel, unsuspected and unsuspecting, walked Samuel Gorton, the man with the "yeast in his makeup." (Weeden: Early Rhode Island, p. 61.) While in the Bay Colony Gorton seems to have lived quietly enough, but he soon decided that it was not the place for a man with clear-cut notions concerning civil and religious liberty. He discovered "that the liberty which he sought was not here; . . . the liberty which they practised was only a liberty for themselves." (Chief Justice Brayton: R. I. Historical Tract No. 17, p. 9.)

As a much greater degree of toleration prevailed in the Plymouth Colony, Gorton took his family there. The Pequot War breaking out soon after, he volunteered for military service. The war having been brought to a successful conclusion, matters seem to have moved smoothly at Plymouth until the election of Governor Prence, in 1638. Prence was the only persecuting governor of Plymouth Colony, and, after his one-year term expired, he was not again elected for nineteen years. This indicates that the people of Plymouth were not enthusiastic about his administration.

Influenced by the example and admonitions of the magistrates and ministers of the Bay, Prence and

his adherents attempted to Judaize Plymouth Colony. Subtle changes crept in. In November, 1638, Ellen Aldridge, a widow, was brought to trial on the charge of having smiled during church service. Gorton endeavored to defend Mrs. Aldridge. Exasperated by the magistrates' disregard for the methods of legal procedure as set forth in the English statutes, Gorton expressed himself with righteous indignation. He was then brought to trial, himself, for contempt of court. Gorton maintained that he was not being legally tried, as his judges were also his accusers. Being allowed no attorney, and being forbidden to speak in his own behalf, Gorton, having nothing of the sycophant about him, spoke fearlessly for his rights as an Englishman and administered a rebuke which caused the ears of his accusers to tingle. The insulted magistrates gave Gorton a fortnight to leave the colony. (Sparks' American Biographies, 2d Series, Vol. V, p. 319.)

On Dec. 4, 1638, Gorton left Plymouth. Of his experience at this time he writes: "When the snow was up to the knee, . . . and not so much as one Indian to be found in that extremity of weather to afford either fire or harbour, . . . we were constrained with the hazard of our lives to betake ourselves to Narragansett Bay." The pural pronouns appear to refer to himself, for he adds that he set forth, "the people comforting my wife and children when I was gone with this, that it was impossible for me to come alive to any plantation." (A. Gorton: Samuel Gorton, His Life and Times.)

On Dec. 18 Gorton reached Pocasset (Portsmouth) on the Island of Aquidneck, within the limits of the present state of Rhode Island. Here lived a number of families banished from Massachusetts Bay. Gorton found the government to be a little autocracy, two-thirds of the men not being permitted to vote. He soon set about working for a democratization of the government. He appears to have been successful, for Coddington, the governor, left the colony, taking with him his chief supporters. The people of Pocasset then drew up a compact. William Hutchinson, husband of the celebrated Anne Hutchinson, was elected governor, with Gorton as deputy-governor. The magistrates were to govern only in civil things and provision was made for trial by jury.

The Coddington party, however, returned with reinforcements. It was now Gorton's turn to leave. His objection to the Coddington government was evidently that it had no sanction from the King or from the people. Gorton says that they had "no authority legally derived to deal with me; neither had they the choice of the people, but set up themselves." (Force's Tract No. 7, Vol. IV.)

Gorton next went to Williams' colony, Providence Plantations. This was in 1640. With his followers Gorton settled at Pawtuxet, where houses were built and land cultivated. The Boston men, who never permitted their religion to obscure their material interests, had by this time become aware of the commercial possibilities of Narragansett Bay. Their utmost efforts were exerted, therefore, to extend the authority of Massachusetts over what is now the state of Rhode Island. Williams had not yet secured a charter, and governmental affairs were in a chaotic condition in the Narragansett Bay country. It is no wonder, then, that the majority of the men of Pawtuxet yielded to the overtures of Massachusetts and accepted the government of that colony. For them the advantages of a stable government outweighed all other considerations. The majority at Pawtuxet were not exiles, but men who had followed Williams into Rhode Island in the hope of material gain. Like most men in every age they did not concern themselves with philosophic thought, but accepted the opinions which appeared to be respectable and devoted themselves to the business of getting on in the world.

Gorton, however, saw that freedom of conscience would be at an end in Rhode Island, if the authority of Massachusetts should be extended over the Narragansett Bay region. He felt, therefore, that he must remove from Pawtuxet. Proceeding about twelve miles southwest from Providence, he and his followers purchased land from the Narragansett chief, Miantonomi. The hamlet which they built was named Shawomet. Soon the magistrates of the Bay Colony found a pretext for an attempt to extend their authority still farther. Some of the Narragansett sachems, possibly at the instigation of the Boston schemers, complained that Miantonomi had no right to sell the land to the Gortonists. Thereupon, Gorton was summoned to appear at Boston. As Shawomet lay outside of the territory granted to Massachusetts Bay by its charter, Gorton refused to obey the summons. A force of forty men was sent from Boston to Shawomet. Taken by surprise, Gorton and eight of his followers retreated to one of their houses, where they prepared for an attack. These few "embattled farmers" were as truly struggling for their rights as were the Lexington minutemen more than a century and a quarter later. In fact, it was just this insistence upon justice which carried the American Revolution to a successful close, and resulted in that which to-day we so proudly call "Americanism."

"O liberty, can man resign thee,
Once having felt thy gen'rous flame?
Can dungeons, bolts, or bars confine thee,
Or scourging whips thy spirit tame?"

The Puritans professed to walk with God, but they were ever more solicitous about the "walk" of others. (Weeden: Early Rhode Island, p. 44.) The concern of the Bay Colony men with regard to the Indian land at Shawomet was not genuine. When it served their purpose, they never scrupled about taking Indian lands. In moving against Shawomet, a double purpose was served: A further foothold on Narragansett Bay would be gained and New England's arch-heretic would be brought before the Boston inquisitors.

The Gortonists, then, having taken refuge in one of their houses, were immediately attacked by the force from the Bay Colony. The fact that it was the Puritan Sabbath did not deter the warriors of New England's Israel. After an exchange of shots, in which fortunately no one suffered injury, the Gortonists surrendered and were marched to Boston. Besides Gorton, the captives were: Randall Holden, John Wickes, Richard Carder, Sampson Shotten,

Robert Potter, John Warner, William Waddel, and Francis Weston.

Gorton and his companions were lodged in the common jail at Boston. "Carried to meeting on the Sabbath, he (Gorton) was indulged after service in a theological discussion with Cotton. They chopped metaphysics to their mutual delight. The tyrannical court had caught a Tartar. They thought Gorton ought to die, but did not dare to kill him." (Weeden: Early Rhode Island, p. 38.) The Gortonists were sentenced to hard labor in "several towns" with "irons upon one leg." Let it not be thought for a moment, however, that all the men of the Bay Colony were bigots. The Gortonists aroused so much sympathy that they were released in March, 1644, after serving five months.

But the matter was not ended. Like his spiritual descendant, William Lloyd Garrison, Gorton might have said: "I will not retract a single inch, and *I will be heard.*" "It was this self-centered adamantine firmness in him and those similar—if not so able—which made of Rhode Island a rock in a shaken world." (Weeden: Early Rhode Island, p. 62.)

Gorton at this time determined upon a course which would place him beyond the reach of the machinations of the Bay Colony. What followed should make a fitting subject for the dramatist. Gorton visited the Narragansetts and represented to them that they were in danger of coming under the sway of Massachusetts. It was not fitting, he suggested. that the Narragansetts should be subjects of those who were themselves subjects. He advised them to submit themselves to England, directly. So successful was he that on April 19, 1644, he was made special envoy of the Narragansett nation to present their submission to Charles I. This indicates the real sentiment of the Indians toward Gorton. They never objected to his purchase of land at Shawomet.

Gorton sailed for England in August, 1645, going by way of New York and Holland. He dared not set foot in Massachusetts. Gorton was well received. He renewed his acquaintance with Sir Harry Vane, who had been the liberal governor of the Bay Colony when Gorton first went to Boston in 1636. Another influential person who became greatly interested in Gorton was the Earl of Warwick. As a result of his visit to England, Gorton received a mandate securing him in the title to his land. "Perhaps Gorton built better than he knew; but this movement with the Indians was an element in excluding Massachusetts and confirming the territory of Rhode Island as it was consolidated in the Patent of 1644 and the Charter of 1663." (Weeden: Early Rhode Island, pp. 39-40.)

Gorton's triumph in England caused his enemies the deepest chagrin. Unable to do him physical injury, they attempted to blacken his reputation. The calumnies of men who were later capable of hanging Quakers have had their effect. Even so great an author as Charles Francis Adams, in an otherwise admirable work, writes of persons "crude and half crazy like Samuel Gorton." (Massachusetts: Its Historians and Its History, p. 62.) Mr. Adams fails to enlighten us as to the nature of this half-insanity. Emancipation from the chains of caste and superstition, Mr. Adams tells us, is the great work of the last four centuries—a work not yet fully accomplished. This was the work to which Gorton dedicated his life. Gorton's achievement in behalf of soul liberty was second only to that of Roger Williams; yet it has become the fashion to execrate the one and to praise the other.

As to his mentality, one writer says: "In nature he was modern—if not the most modern of all the Puritan counter-irritants." (Weeden: Early Rhode Island, p. 61.) And again: "Massachusetts never caught a worse tiger in the field than this fierce contestant. In logic and metaphysical acumen, he was the equal of the Boston theologians; in matters spiritual, the illumined mystic could reach far beyond their ken. In the forum of England he appealed against them to the best men and won. Sufficient evidence that he was not the mere railing 'blasphemer' described by the magistrates of the Bay." As to Gorton's character, these words are significant: "Shawomet has become a name not only memorable, but consecrated by the heroism, the suffering, and the Christian patience of Samuel Gorton and his companions." (William D. Ely and John A. Howland in Proceedings of R. I. Historical Society, 1881-88, p. 44.)

Having been confirmed in the title to his land, Gorton sailed for Boston armed with a letter of safe-conduct. Notwithstanding the latter, upon his arrival in Boston, Gorton was detained for a time. He was soon released, however. Upon his return to Shawomet, he changed the name of the place to Warwick in honor of the earl who had befriended him. In 1651 Gorton was elected president of the council, or governor, of Providence Plantations. In 1652 he was a member of the legislature. In that year was passed an act for the emancipation of slaves, the first legislative enactment for emancipation ever adopted in America. "In this statute Gorton's literary style is evident, and he was without doubt its author and principal promoter." (Jones: A Forgotten Founder of Our Republic, Preston & Rounds, Publishers, Providence.)

Until his death in 1677, at the age of eighty-five, Gorton continued to enjoy the confidence of his neighbors. For many years he was a member of the legislature. He also served for a time as an associate judge of the highest court.

The Quaker-baiters of the Bay had never ceased their vilification of Gorton, however. In this matter they were ably assisted by Morton, Secretary of Plymouth Colony. Gorton finally replied to Morton's charges in his remarkable letter of June 3, 1669. Gorton was then seventy-seven, which fact renders the letter still more remarkable. In part Gorton wrote: "Deal fairly with me as I shall with you and all men. I then affirm that your record is fetched further than Cape Cod, namely from him who was from the beginning a murderer also . . . And I take it to be the highest point of murder to strike at the life of the soul, which life is the spirit of Christ, which I profess to live by and account all other life not worthy the name of life with respect unto that. (Gal. II, 20.) . . . I have been silent to cover other men's shame and not my own. . . . It would be a crown, aye a diadem upon my grave, if the truth . . . were but in prose . . . as it was acted in all the places wherein you seek to blemish me. . . . You declare that I have

spoken words (or to that effect) that there is no state nor condition of mankind after this life. . . . I appeal unto God, the judge of all secrets, that there was never such a thought entertained in my heart." (A. Gorton: Samuel Gorton, His Life and Times.)

While Rhode Island was facing the future, and laying those broad foundations upon which our republic is built, the men of the Bay Colony were performing those execrable acts which should forever make their names "a hissing and a by-word." The hanging of the Quakeress, Mary Dyer, by these Puritan Diocletians, and the death under torture of Giles Corey, half incline one to think that, after all, a little judicious use of "hell-fire" might be entirely proper in some cases. "By their fruits ye shall know them."

It is hardly an excuse to say that the leaders of the Bay Colony were honest; so was Torquemada. It may be urged that these men should not be judged by twentieth-century standards. Those very standards vindicate Williams and Gorton, men whose environment was similar to that of the persecutors of the Bay. "There runs through it (the record) a vein of apology and sophistical excuse or implied denial which shows that the fathers of Massachusetts in saying and doing what they did say and do failed to act wholly according to their lights. In other words, they knew better." (C. F. Adams: Massachusetts: Its Historians and Its History, p. 19.)

Like Lincoln, Gorton believed in a creedless Christianity, holding views which are to-day embodied in Unitarianism and Universalism. (New International Encyclopedia: Universalism.) One historian sees in him the precursor of Emerson, Channing, and Parker. To this historian, Gorton is "the premature John Baptist of New England transcendentalism." (Richman: Rhode Island—Its Making, Vol. I, pp. 108-9.) Gorton believed that the whole duty of man is summed up in Christ's Two Commandments, but that only the second—man's duty to man—is enforceable by the state. Of forms and ceremonies, he writes: "The Gospel is of a purer nature than to consist in ornaments and telling of history without revealing the mystery thereof, which is Christ in his saints the hope of glory." (4th Massachusetts Collection, Vol. VII, p. 627.)

The Dictionary of National Biography says of Gorton's literary style: "In all of Gorton's contributions to biblical exposition, he employs a dialect utterly incoherent to the uninitiated." It must be remembered, however, that Gorton was writing to the "initiated." His use of English conformed to the prevailing mode. A highly metaphorical manner of writing was considered the height of elegance. Any other style of religious exposition would have failed to gain him a hearing. Here is the kernel of the matter: Gorton's style is that of the seventeenth century, his thought is modern.

As an example of this, let us examine the subtitle of his work, "Saltmarsh," published in London in 1655: "The Resurrection of James the Apostle out of the Grace of Carnall Glosses, for the correction of the universall Apostacy, which cruelly buryed him who yet liveth, appearing in the comely Ornaments of his Fifth Chapter." (A. Gorton: Samuel Gorton, His Life and Times.) In the blunt English of to-day, which gives one no pleasant search after the meaning, Gorton might have said: "In this work I intend to set forth the teachings of James the Apostle. Too long an apostate church has ignored the Epistle of James, an epistle of vital importance. I shall call particular attention to the fifth chapter." A reference to this fifth chapter shows a zeal in behalf of the poor and persecuted. Well might Gorton hurl at his opponents the words: "Ye have condemned and killed the just." The members of the Boston Sanhedrin doubtless understood Gorton's meaning. Their exasperation knew no bounds because of the fact that Gorton could use Scripture as well as they, and because he was given to quoting for the edification of the public those passages which had been covered over with "Carnall Glosses."

During the last two centuries, descendants of Samuel Gorton have honorably filled some of the highest positions in state and nation. Of these descendants the most notable has been Nathaniel Greene, who, of all the Revolutionary military leaders, most resembled the illustrious Washington.

The exact place of Gorton's burial is unknown, and in his honor no monument rises; but his dust reposes in the soil of that great Republic which is itself the most fitting monument of those who have struggled for the principles of eternal justice.

If ever it shall be thought proper to raise a granite shaft in memory of Samuel Gorton, let the motto from his family coat of arms be chiseled thereon: "*Vitam Impendere Vero*"—"To Venture Life for Truth."

Elhanan Winchester---1751-1797

AT the eighty-ninth annual meeting of the Universalist Historical Society, held at the Beacon Universalist Church, Brookline, Mass., on Tuesday, May 22, the president, Hosea S. Ballou, and Dr. John Clarence Lee gave addresses on Elhanan Winchester, pioneer Universalist.

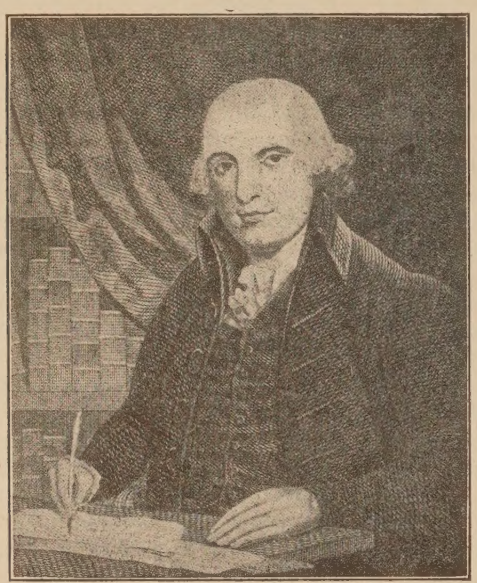
Mr. Ballou's address follows:

"Historically, every event in the Universalist Church is conceived to hold relation to something that went before and to something that follows. As in all social relations, the fundamental principles are continuity and development. History turns back the memory of men for generations, it traces cause and effect—causes which become impersonal, deeply rooted in the past—and, correcting our perspective, helps to solve old yet ever recurring problems. The great questions of all time we can not answer, Napoleon fashion, by saying that we are speaking of *now*. Law and order mean historical development.

"Quite independently, it is true, of Dr. George de Benneville (1703-1793), and John Murray (1741-1815) and Caleb Rich (1750-1821), who in point of time antedated 'our theological Newton,' for his first trend to Universalism Winchester gave due credit to Siegvolck's work. And is it a mere coincidence that the large hall in the house where he was

born was used about 170 years ago by a liberal sect called "New Lights," who believed that *all* for whom the Saviour died would ultimately partake of salvation? His father was of that sect.

"Many years ago Robert C. Winthrop exclaimed: 'Brookline—pre-eminent in the little cordon of towns which have so long constituted the exquisite environs of Boston.' There was born Sept. 30, 1751, Elhanan Winchester, eldest of six children of Deacon Elhanan (Elhanan, Josiah, John) and Sarah (Belcher) Winchester. John Winchester, a native of Cranbrook, Kent, England, came to Massachusetts Bay in 1635, and



ELHANAN WINCHESTER

soon established his homestead in Brookline, near the site of the present Universalist church. The family was early conspicuous, John Winchester's son John being the first representative from Brookline to the General Court. Elhanan's father held many minor town offices: farmer and shoemaker by vocation, a liberal in theology, he occasionally preached. The house, built about 1740, where he lived, still stands. It is at the corner of Heath and Hammond Streets, and in place of the broad acres as the boy Elhanan knew it, the house is now hemmed in by many houses built along Boylston Street.

"Elhanan Winchester was a precocious boy. At five he read understandingly, and, like Lord Macaulay, he remembered all that he read. And nothing escaped his notice. Corrected once by his father for looking around during a religious service, he was excused when later he gave the text and repeated word for word a large part of the sermon. 'And now, father,' continued the boy, 'if you will not be offended, I will tell you the number of persons present this morning, and the number of beams, posts, braces, rafters, and panes of glass there were in the meeting-house; I counted them all, and remembered the text too.'

"Naturally a good student, although he went to school near his birthplace winters only until he was sixteen, and never enjoyed academic training, yet Winchester acquired a useful knowledge of Latin, Greek and Hebrew, and of the sciences. On a visit to his brother in Cheshire County, N. H., when he was about twenty-two years old, his knowledge of Latin and Greek was tested (as related by Lemuel Willis in the *Universalist* of Dec. 16, 1866) in an interview with the principal of Chesterfield Academy, Mr. Logan—with whom, by the way, about seventeen years later, Hosea Ballou studied there.

"In 1770 Elhanan Winchester married Alice Rogers of Rowley, Mass. They had four children but none lived. Meanwhile, before he was twenty he began to preach, first as a Baptist at Canterbury, Conn., Rehoboth, Bellingham, Grafton, Upton and Northbridge, Mass., and in Cheshire County, N. H., and Windham County, Vt. (all early centers of Universalism), and in 1773-'74 at Hull, Mass. 'Spread the Truth' may well have been Winchester's motto, as it years later became the motto of a great Universalist, Horace Greeley, and Greeley's partner, Winchester's nephew, Jonas Winchester.

"Winchester had the missionary spirit, and he had *wanderlust*—he loved to travel. To South Carolina, back and forth, more than once he traveled and preached as he journeyed. His chief text became 'God is Love.' He was a forceful, convincing and eloquent speaker.

"Of Elhanan Winchester's great work as a pioneer Universalist in co-operation with Dr. Benjamin Rush I told at the Universalist General Convention at Philadelphia sixteen years ago (see *Universalist Leader*, Feb. 22, 1908, for full report); and from another point of view Dr. Lee will tell of his work in Philadelphia and in London.

"Three years after Winchester's return from England he died at Hartford, Conn., on 'April 18, 1797, aged forty-six years,' as inscribed on the tombstone at Hartford which the Universalist General Convention erected over his grave more than a century ago. As a young man of twenty-six Hosea Ballou had the 'happy opportunity' of spending a week at Hartford with Winchester shortly before his death. Three years before, at the General Convention at Oxford, Mass., in 1794, Winchester had given the young man an impromptu induction into the Universalist ministry, you may recall; and in May, 1921, Hosea Ballou spent ten days at Hartford in giving four discourses at the State House and preaching in the vicinity, and several times visited Winchester's grave. On the same journey he visited Hosea Ballou, 2d, who made this critical estimate of Winchester in the *Universalist Quarterly* for January, 1848: 'Of all the early Universalist ministers, by far the most eminent for theological learning and intellectual power, combined with still greater moral and religious excellence, was Elhanan Winchester.'

"Our corner-stone, the Winchester Profession of Faith, was adopted six years after Winchester's death, and it of course takes its name not from him but from the town of Winchester, N. H., but who can fail to discover in it its prototype in the Universalist Articles of Faith adopted in Convention at the 'Lodge' in Philadelphia, 1790? It has been pointed out that the unprinted Constitution of the United New England Colonies of the seventeenth century had in it the seeds, if not the very phraseology, of the Articles drafted 140 years later by Benjamin Franklin for the new

American Republic. My thesis at the Philadelphia Convention in 1907 I still maintain; for the very phraseology found in Articles there adopted in 1790 reappears in Articles of the Winchester Profession of Faith adopted in 1803."

Dr. Lee's subject was "Elhanan Winchester in

HOUSE WHERE WINCHESTER WAS BORN

Philadelphia and London," and he spoke as follows:

"John Murray, the acknowledged founder of the Universalist Church in America, began preaching his gospel in this country in 1770. Elhanan Winchester, the founder of the Universalist Church in Philadelphia, first proclaimed his belief in Universalism in 1781. Both were great preachers: Murray was eloquent, witty, captivating and magnetic; Winchester was animated, logical, learned and convincing. They differed somewhat as to the gounds of belief: Murray saw universal salvation through the union of the race with Christ, Winchester through the remedial nature of punishment and the grace of God in Christ's atonement. While both men held to the now outgrown idea of the verbal inspiration of the Scriptures, yet each contributed to a better interpretation and broader understanding of the Bible and brought untold happiness to a multitude of converts by their teaching of the glorious gospel of the final salvation of all mankind.

"Elhanan Winchester had been a Baptist preacher in South Carolina. In 1778 he first became interested in Universalism by reading Paul Siegvolck's 'Everlasting Gospel,' and by the close of 1780 he was completely settled in his new belief. He was at the time the extremely popular minister of the First Baptist Church in Philadelphia, preaching to audiences that overcrowded his own church and compelled their resort to St. Paul's, the largest auditorium in the city, for Sunday evenings. But the other Baptist preachers in the vicinity, disapproving of the rumored liberalism of the brilliant Winchester, called a conference to consider his heresy. Not previously informed of this move, Mr. Winchester had made an appointment for the first Sunday of April, 1781, in Germantown; and he tells us that on his journey thither, on Saturday, he called on the venerable mystic Huguenot, Dr. George De Benneville, an early missionary of faith in Universal Restoration, living a few miles from Philadelphia, on the old York road, who gave him spiritual sympathy and courage. On Monday, returning to his church, Mr. Winchester met the assembled divines, who quailed before his offer to debate with them, but took such measures that within a few weeks the pastor and about a hundred of his devoted flock were forced to leave their church.

"They then formed the 'society of Universal Baptists,' which a few years later, when Murray's converts joined them, was revised into 'The First Independent Church of Christ, Commonly Called Universalists.' For four years, from 1781 to 1785, Rev. Elhanan Winchester preached to them in the hall of the University of Pennsylvania, on the west side of Fourth Street, south of Arch Street. They then purchased Freemasons' Lodge, near Second Street, south of Chestnut Street, in the hall of which Winchester held his services in 1786-87, and Murray preached there several Sundays in 1790. The Universalists sold the building in 1793, and later erected a church. Thus the cause was securely established in the Quaker City. One of its most distinguished early adherents was the physician, Dr. Benjamin Rush, who is also known as the father of the Sunday school movement in America.

"In 1787, Elhanan Winchester, accompanied by his wife, sailed for England, and arrived in London in September. He had no friends in that city, he had received no call, he had no prospect of support; merely on faith, moved by the inward spirit, he went to preach the good news to the conservative Old World. One tiny scrap of a note of introduction he bore, from a young Englishman named Clegg. His reception was unwilling; but after a few had listened to his remark-

FREEMASONS' LODGE IN PHILADELPHIA, WHERE WINCHESTER PREACHED

able sermons there arose a desire to have him keep on. He preached wherever a pulpit was opened to him. More and more hearers gathered whenever he was to speak. His message was delivered in chapels in Southwark and Glass-House Yard. When his followers became numerous, they took for Mr. Winchester the chapel in Parliament Court, Artillery Lane, off Bishopsgate Street, not very distant from the Bank of England. From this location sprang a movement of profound importance, both in a religious and a literary sense.

"Winchester was a man of learning, acquainted with Latin, Greek, Hebrew, and history, of tenacious memory; and he was a prodigious worker. His publications were many: Dialogues on Universal Restoration; Lectures on Prophecy; a long epic poem, 'The Process and Empire of Christ,' besides sermons and short treatises. The French Revolution broke out, and Winchester delivered before the British Parliament three sermons on current events, which were printed. Dr. Priestley stated that these gave him a better knowledge of the times than anything else he had read.

"Elhanan Winchester was in England six years and eight months. When he returned to America in 1794 he left a lasting influence and many believers. One of his ablest converts, the Rev. William Vidler, followed him as minister of the London church and wrote his biography. In course of time, Mr. Vidler developed Unitarian views, n agreement with his Universalist theology. He died in 1816, and his successor, the third pastor of the Parliament Court Chapel, was the Rev. W. J. Fox, who was educated in an evangelical school, but had adopted Unitarian and Universalist doctrines. Mr. Fox contemplated publishing a treatise on Universalism; and the earnestness of his belief in it is shown in some of his printed sermons, to be seen in the Harvard Library. He was a powerful preacher, and became a shining light in religion, literature, economics and politics. His life has been written by Richard Garnett. Owing to his popularity, a larger church was secured for him in 1824, in Finsbury South Place, London, not far from the former location.

"Among the members of Mr. Fox's congregation were the talented sisters, Eliza and Sarah Flower. They had charge of the church music, and compiled a hymn book, for which Sarah Flower (afterwards Mrs. Adams), wrote the now world-famous hymn, 'Nearer, my God, to Thee.' This hymn may justly be regarded as one of the fruits of Winchester's London mission.

"Another manifestation of its long-lasting influence may be found in the religious optimism of the poet Robert Browning. When Browning was in his youth, Eliza Flower became his music teacher, and, according to his most recent biographer, she was the object of young Robert's boyish admiration and affection. By her intervention, some of Browning's earliest poetry was brought to the attention of Mr. Fox, who kindly advised and encouraged the budding poet, and later secured the publication of some of his poems in the 'Monthly Repository.' This literary association led to a permanent friendship between Browning and Fox.

"Of the Universalism of Robert Browning's poetry there can be no question. Thus, in 'Apparent Failure,' he said:

> "'My own hope is, a sun will pierce
> The thickest cloud earth ever stretched;
> That after last returns the first,
> Though a wide compass round be fetched;
> That what began best can't end worst,
> Nor what God blest once prove accursed.'

Thus we trace a direct line of transmission of faith in the triumph of good and the final harmony of all souls with God, from the American Universalist, Winchester, through Vidler, Fox, and Eliza and Sarah Flower, to Robert Browning, the mighty minstrel of all-conquering love.

"In September, 1794, Elhanan Winchester presided at the New England Universalist Convention, at Oxford, Massachusetts, and there ordained young Hosea Ballou. His services were in great demand, and he preached in Philadelphia, New York, Providence, Hartford and other places. He died in Hartford in 1797 at the early age of forty-six. Few have accomplished so much as he did, especially in so brief a lifetime."

After the meeting a visit was made to the ancient house at Heath and Hammond Streets, where Winchester was born in 1751.

Pioneers

Reignold Kent Marvin

THERE is no better definition of a pioneer than that afforded by the Bible, as one who "goes out not knowing whither he goes." From earliest times old men have dreamed dreams and young men have seen visions, and many of these dreams and visions have centered upon new worlds to conquer. There is the restless boy in all of us, and some have been unable to resist until the boy in them has pushed them into undiscovered countries. Man's spirit will never rest until all of life's enigmas have been solved.

The history of civilization is an Odyssey of wandering. From the time when Abraham gathered his flocks and crossed the Euphrates and those first Aryan ancestors of ours set out on their sublime emigration westward, to this day, when the axe of the pioneer rings through the California pine forests and the camp-fire of the explorer rises beside the Congo, men have never ceased to travel hither and thither, driven by a divine impulse to redeem and replenish the earth. There always has been and always will be a Pericles to seek the fruit of Juno in the garden of Hesperides, lying like a dream of heaven under the western skies. There will always be some pioneer for the hitherto untrodden Isle of the Blessed. Hegel declares that the great fact of history is the struggle for freedom. Matthew Arnold says again and again that the instinct for expansion is at the bottom of the movement for civilization.

The true pioneer is more than a lover of adventure. He is a lover of God and of his fellows. The great power that has kept the pioneer ever traveling towards the star in the west is faith, the highest religious faculty next to love. Saint Paul ascribes all the achievements of the different pioneers he enumerates in his letters to the Hebrews as due to the motive power of faith. By faith Abel, by faith Enoch, by faith Noah, and by faith Abraham, when he was

called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Faith no less than love makes the world go round, and faith made the heroes of old. Abraham, the father of all pioneers, had faith in God and faith in himself, faith in the One who set him a great goal and faith in his own ability to reach that goal. Every pioneer has to possess this reflex of faith. We shall consider three classes of pioneers and attempt to discover their relative value and where to direct our energies as servants of God, man and the universe and as possible pioneers ourselves.

There are pioneers of the land. "Westward ho!" That seems to be the watchword of the pioneer by land. From the time of Caesar, marching westward to Gaul, down to the present time, the general direction of the land pioneer has been westward, and civilization has followed in his track. First Rome was the pioneer world-power and then the Germans went forth from their forests on expeditions of conquest. Later the ascendency moved westward to England and from England westward again to America. The rule and the race of Goth, Frank and Burgund have vanished from the earth, while the sons of the Saxon and Anglian pioneers now hold in their hands the destiny of the coming years.

But we are especially interested in the pioneer movement in our own country, which has gone steadily westward again. Many of our pioneers resemble Abraham in rugged strength and unquenchable faith. When the United States first became a nation, they included only that portion of the country lying along the coast between Maine and Florida. All the great West was practically unknown and the few travelers who had seen its vast prairies, great rivers and lofty mountains were regarded with a supernatural respect. But these travelers spread the fever to go west, and first hunters and trappers and at last entire New England families started out. The New England farmer was the typical pioneer. Like Abraham, he went out not knowing whither he went. With his rifle and his axe and his plough he headed west in a covered wagon. After many hardships and battles against Indians, wild beasts and the elements, he arrived at some clearing where he could eke out an existence. Then he pushed westward—ever westward. When he settled, it would be in a rude cabin on a big tract of wooded land, sometimes three or four hundred acres in extent. He rarely cleared more than eight or ten acres of all this land, and that imperfectly. The pioneer loved the freedom of the forest and was apparently satisfied with his restless and lonely life. As the Pilgrims sought New England for freedom to worship, so their pioneer sons sought the West for freedom to live. They found it in the expansive West, a fit land to test their pluck and their muscle, to give them plenty of room and air, where one man was as good as another if he did not fear the Indian and the buffalo and the bear, a land of limitless prairies, huge rifts of canyon, veins of gold and fields of wheat and maize. Notwithstanding their desire for independence, these early pioneers were not selfish about it. The Christian spirit was not left behind in the East. There was among them a sympathy and a desire to be of service sometimes lacking in big centers of civilization and generally prevalent in sparsely settled places. The fact that the government helped these pioneers so little made it necessary for them to help each other, and individuals would voluntarily combine for purposes of work and sociability. Husking-bees and house-raisings were times when all joined freely to assist the man whose corn was to be shucked or whose log-cabin was to be built.

The famous Daniel Boone was the typical pioneer—the Abraham of the early American group. He kept just ahead of the procession. As fast as other people moved into a settlement, he would move out and plunge farther into the western wilderness. A strange soul, indeed, in which a fierce resentment of all restraint burned like a fire. And yet he was a good man and left his mark, for where Daniel Boone led the way, civilization had to follow.

Later, the motive of the pioneer in seeking the West changed. It was no longer love of freedom and adventure but love of gold, and the forty-niner became famous. The West still beckons many an Eastern youth who is eager to accept the advice of Horace Greeley.

The land pioneer is interesting, courageous, self-confident. But there is a still greater pioneer—the pioneer of the sea. The sea pioneers sailed out on a life that broadened their minds and mellowed their hearts by contact with humanity all over the world, while the land pioneers became for the time merely hermits in the wilderness. A keen observer says that ships and the sea have done more to make real the Master's teaching of the Brotherhood of Man than the combined efforts of preachers and missionaries. The sea pioneer has had a broader outlook than the one on land and has done more for the solidarity of the race than the western pioneer in his landed isolation and provincialism. All this has been of great value to young America in its efforts for recognition from the people of the old world.

There is something strange about the fascination which the sea has had for all kinds of men. The elemental grandeur of it, the simplicity of life in which man deals at first hand with man, as well as with wind and wave and sky, the weird, uncanny skill that navigates the misty and stormy deep, the daring and the heroism which are the common lot of sailors, the haunting sense of mystery and pathos about the ocean—all unite to cast a spell of witchery and enchantment about the sea that is irresistible. And forever the sailor sings:

"O to sail to sea in a ship!
To leave this steady, unendurable land,
To leave the tiresome sameness of the streets, the sidewalks and the houses,
To leave you, O you solid, motionless land, and entering a ship,
To sail and sail and sail!"

And every sailor would say that something vital is lacking in the experience of one who never in his life has "heard the beat of the off-shore wind and the thresh of the deep-sea rain."

Justice has never been done the sailor and his accomplishments for the good of the world. He has his weaknesses but these are outweighed by his strength

—his generous nature, his contempt for danger, his firmness in the gale. There seems to be something in the discipline of the sea that softens hard hearts and develops the most human qualities. A long ancestry from them and a close association with them has opened my eyes to their better part whch can not be taken from them by undue emphasis of their faults.

This field, too, has its roll of honor of men who, like Abraham, went out not knowing whither they went. One of the greatest eras in the history of the world dates from the Battle of Salamis, and sailors, not soldiers or statesman, produced that change in history. It was Nelson's victory on the sea that led Napoleon to remark that fate had decreed that France was to rule the land and Great Britain the sea, a prophecy that now seems to be fulfilled. The war history of our own country is full of instances of the valor of the American sailor. The memorable victory of the Kearsarge over the Alabama, the naval feats of John Paul Jones, Dewey at Manila and Sampson and Schley at Santiago, as well as the wonderful convoy achievements of the World War, when no transport under the escort of American ships lost ship or soldier, will always be sung and toasted in patriotic circles.

The sailor has been valorous in times of peace as well as war. There is Columbus, mastering his mutinous crew and pushing on to the new world. There are the old Vikings, Eric and Leif, pioneers of the polar expeditions and their modern successors, Greely, Peary and Nansen, pushing farthest north through the ice of long polar nights. Then there is Richard J. Cleveland of Salem, the first of our own merchant navigators, who went to sea at eighteen years as second mate under a first mate of nineteen and a captain of twenty years, and these mere boys were the first of our kind to sail around the Cape of Good Hope in a merchant ship.

No wonder boys to-day run away to sea. No wonder parents send wild boys to sea to cool them off. There is discipline in it and an opportunity fit to employ the energy and enthusiasm of young and old pioneers alike. For no one is ever too old to be a pioneer. All that is needed is aspiration and enthusiasm, like that of the aged Ulysses when he stood on the sea-shore and urged his companions to one more voyage westward—the best if the last.

So much for the pioneer of the sea. But there is a still greater pioneer—the pioneer of heaven, the greatest of them all. There is a certain heroism in the land pioneer, a larger heroism in the sea pioneer, but their heroism is surpassed by the pioneer of the Kingdom of Heaven. For the pioneer of the land has the solid earth under him. The pioneer of the sea has the broad ocean under him. But the pioneer of heaven is sustained only by his faith in God. His faith is not so easily seen nor so easily mastered, and he indeed goes out not knowing whither he goes. He has to take his road on faith in God and walk by faith, not sight. It is a great thing to be lord of lands and master of ships. But it is greater to be master of one's destiny, captain of one's soul and the savior of weaker souls.

When Livingstone plunged into the heart of darkest Africa, he did not go to seek fame as a land pioneer, but to take light to the black people who sat in the darkness of ignorance and vice. When Father Damien went from his little parish to cross the sea, he did not go to seek fame as the discoverer of the Sandwich Islands, but to give himself to save the lepers. When Florence Nightingale and Clara Barton went to the battlefields, it was not in quest of fame but to nurse the sick and wounded. "When I am dead," said one of our poets, "lay a sword on my coffin, for I was ever a fighter in the war for the liberation of humanity."

The heavenly pioneer spirit still lives. It does not always seek dark continents but dark souls, whether in Africa or New York City. Every year hundreds of young people go out from our colleges with minds and hearts trained for this one purpose, and they gladly sink themselves in the obscurity of the slums while they find themselves rising in the Kingdom of God. This is a heroism that may surpass that of the land or sea pioneer. They do it all in the name of Jesus—the greatest pioneer of the Kingdom of Heaven. And the opportunity is wide. One does not have to be a Livingstone, or a Father Damien, a Nightingale or a Barton. The same great purpose may be served if one only joins a Mission Circle, or teaches a Sunday school class, or sends aid to Japan, or gives a piece of bread to the hungry or a cup of cold water to the thirsty in the spirit of the Great Pioneer.

If any one man has ever combined in himself these three types of pioneer, it is John Murray, the pioneer of Universalism and the founder of our faith in this country. He was the pioneer of the sea, as he crossed the ocean from the old world to the new with a great vision in his mind and a divine purpose in his heart. He was the pioneer of the land as he roamed from New Jersey to New England, planting the faith by the sea that brought him from New England to America. He was the pioneer of heaven as he preached the eternal love of God and the eternal hope for souls. And a long line of pioneers of heaven are now following the trail he blazed. We think of the Ballous, Miner, Sawyer, Skinner, Ryder, Tuttle, Patterson, Thayer, Emerson, Chapin, Pullman, Eaton, Adams and a host of our pioneers of heaven who have stood out like men against the land, sea and sky as they have marched on leading invisible hosts into the Kingdom of God.

What an opportunity there is here for the youth of our country! Youth and the Land! Youth and the Sea! Youth and the Kingdom of Heaven! Any one of the three fields is his and he knows it. How slight the difficulties when duty whispers to youth, "Thou must!" When he has weighed the matter seriously, let him pledge his youth to the greatest kingdom of the three, the Kingdom of Heaven. For he who possesses heaven possesses all—land, sea, sky, yes, the universe itself!

We are not to remember our fathers with any sadness. They, too, were pioneers. They will love us if we are pioneers. They will most gladly see their own cross untried seas and develop unknown lands. Most gladly will they watch from above to behold their children launch out into the undiscovered deeps of the Kingdom of Heaven whose spirit is love and whose watchword is service.

The New Ministry

Elbert W. Whippen

SOME years ago a religious leader who probably was tremendously sincere gathered together a group of the younger ministers who were reputed to be restless and "radical." After a very satisfying meal together, this courteous gentleman addressed his guests upon the fundamental problems of the Church, and in turn gave each a chance to express his own convictions. It is very doubtful whether under the circumstances the net return from such a paternal relationship was great.

One remark of the host, however, has always seemed to me of a good deal of significance. After admitting that the Church in its present condition is badly off, the speaker remarked: "The thing I'm interested in, fellows, is this—I'm interested in saving the Church for you young fellows."

I have never asked any of the other "young fellows" how this appealed to them, but I do remember how it struck me cold.

I confess that I do not share the optimism of the writer of the editorial "What We Like to Preach" in the *Leader* of Sept. 1. I am aware that thoughtful men often overstate the seriousness of the church conditions. But I do remember how during the war period some men who thought differently on the matter of enlistment were forced to suffer in their churches. I know that during the Red hysteria those who would not shout curses at the mythical anarchistic plots were severely condemned and even blacklisted by self-appointed "vigilance committees." I know also that in some parts of the country ministers need to be heroic and "adventurers" to preach seemingly obvious truths about religion. I sometimes wonder if the fact of satisfaction in preaching is not evidence of absence of progressive thought. So I suppose I fall into the belated group of those who consider too long and miss the glories of the Golden City.

Nevertheless, in shy and feeble utterance, I urge that I do not want the Church saved in order that I may have a sinecure, and secondly that the Church as it is does not suit me. I urge further the need now and to-morrow of what I choose to call a New Ministry. This term is used not in any derogatory sense toward the present ministry, but rather in the hope of isolating for practical purposes the problem of the new ministry which we are recruiting.

The Church of to-day is askew. Almost every one recognizes this, and admits it. The serious studies such as Albert Parker Fitch's "Can the Church Survive in the Changing Order?" Professor Ellwood's "The Reconstruction of Religion," and John Haynes Holmes' "New Churches for Old," deserve a more serious consideration than allusions of incompetence, and do actually receive thoughtful attention from deep-minded men.

The Church is so askew that it fails often to represent real divisions of thought. Of course the fact is that the change of emphasis in religion from theology to sociology has created quite a new condition in the Church, so that people who pride themselves on their liberality in theology may be the worst "die hards" in the field of social religion. So it is to-day that we find some of the more religious "socialists" among the Catholic clergy, and we find "exclusionists" and "Klu-Klux-Klaners" among the Universalist clergy. This situation raises the whole question of what is liberalism in religion, and suggests that no denominational group can be very complacent about its own service in the new society.

The Church is so askew that the people and the ministers shift at will. One never knows when he may pick up the *Leader* and read that Dr. So and So has received a better offer in the Unitarian or the Congregational denomination, and so will be seen no longer in ministers' meetings and at conventions. Neither does this transference of interest seem to result in any severe denunciation on the part of the rank and file. One must live and live well, and perhaps the opportunity for service is even greater in the new fellowship. It is surely a debatable question whether under the circumstances men do not show superior talent in meriting this recognition in two or three fellowships. Of course fundamentally the old creeds are just as narrow and disgusting as ever, but one mustn't be too searching, so it seems. Anyhow many ministers and numbers of the people have no powerful scruples in shifting into the happiest religious berths.

The Church is so askew that enormous sums of money are wasted annually in churches that should have long ago been abandoned; that thousands of dollars are spent annually in keeping several, often incompetent, ministers at work where a few really competent ministers with able assistants could perform greater work; that many people are leaving the Church, to go only casually on religious holidays, because the weakness of the system gives good excuse for negligence; that numbers of young people who are sincere and have the noble spirit of "adventure" turn from the Church to do "a man's job" elsewhere.

In short, the Church is so askew that I do not believe it offers in its present form any great appeal to a virile young man looking forward to a life of labor. Even as a minister, I confess that I could not stay in any one of a score or more city churches I can mention to preach to the fifty or more oldish people who cling to its sacred memories, if I felt that to be the hope for the next half century. Line up the service a man can render as a teacher in the public schools, if he is conscientious and devoted and also assumes civic duties possible to the teacher as to the preacher, with the job as leader of the average group of lovely but elderly people with ideas pretty well formed, and answer sincerely which is the greater opportunity as things stand to-day. For my part I am not sorry that many of the woefully weak churches are dying a natural death. In fact they have already cost too much misguided effort on the part of those few who have slaved that they might live. And they offer only depressing influences upon the young men who are usually sent into them for their inspiration.

Altogether I am forced to believe that the Church

is to-day in a very bad condition organically, and I do not believe that we "young fellows" who are now in our infancy in the Church want any benevolent conspirators to preserve or embalm it for us. If it is to be embalmed let it be embalmed on its own merits —and we'll provide the head-stones.

Even as strongly as I believe in the futility of trying to patch up the old garment, and quite as sincerely as I believe the same garment to be hanging in shreds—at least with holes in the seat—just as strongly and just as sincerely do I believe in the possibilities of the ministry and in the need of recruiting a new ministry.

At this time when the world is at the cross roads, when interest in the obvious is emphatic, when the sense of eternity has been lost even by many religious leaders, when youth is turning away from the wrecked shell of a bygone religious system—now is the time when the challenge of a new ministry is most thrilling.

Religiously we live in an age of expectancy. A new religious arrangement is certain to be born out of the travail of the last decade, especially since the need existed even before the shocking disillusionment arrived. What this new form, this living spirit, is to be, will be revealed only as Time unfolds the mantle of the years. It will no doubt bear family resemblance to its forbears. It will be reared in the environment we provide. For many at least its conception will be welcome.

The new ministry should not then be satisfied with the Church as it is. (Heaven forbid that our young ministers should be satisfied with the church groups they have to serve!)

The new ministry should recognize its task to be one of *religious statesmanship*. This is different from the work of the religious politician. He belongs to the old order. Religious statesmanship requires the slow, careful preparation of one who would know in order that he may serve truth. It requires the assumption of the task of building a new Church, and obviously this requires that devotion, perseverance and self-denial which men have needed in every day of new beginnings.

The new ministry must be willing if need be to go into entirely new fields to begin churches, while finding physical sustenance as best it can. It must be willing and able to stand on its own feet and to earn a living in other ways, if for progressive views it is asked to withdraw from a church, or, what is more likely, is denied advancement. While it is true that there are to-day many sinecures for those who will be nice, it is still true that there is a price for progressive thought. The new ministry which is really to be more than a mere consolation committee in the Church, must be virile, daring and heroic.

In addition to the small groups of elderly people who are the backers of the Liberal Churches of to-day, it will be necessary for the new ministry to recruit wholly new groups of the younger generation of child bearers. In city neighborhoods where children are not born, it will prove possible to combine a number of former active churches into a single home. In the new neighborhoods where children are welcome, the new ministry will have its most active work.

What the new Church is to be like, and how soon it will appear, are matters for other discussions. The cogent fact which needs emphasis is that, far from there being no heroism in the church movement of to-day, there is so much need of heroism that most men shrink from its great challenge.

To-day many young men are going blindly into the old Churches, are fitting themselves for their ministry, without realizing the tremendous challenge of the Church of to-day. Many others are standing on the outside of the door of preparation wondering if they will enter in. To all of these I would speak a word of encouragement and of warning.

The New Ministry—the only ministry of our time worthy a young man's time and interest—demands all the pluck, all the adventuresomeness, all the heroism, you can have or gain. It requires physical might. It needs intellectual keenness and training. And it demands an indomitable will to serve mankind over all, even oneself. If you have these powers and the desire to serve along this line, begin to study for the New Ministry!

The New Pioneering*

Kenyon L. Butterfield

THE book of Joshua begins with that wonderful chapter, so inspiring to those about to undertake great tasks, in which the young leader, called to carry on the great enterprise begun by Moses, was urged to "be strong and of good courage." The subsequent detailed account of the triumphs of Joshua ends with the statement that the kings of the land "whom the children of Israel smote and possessed their land" number "thirty and one." But the narrative goes on to say: "Now Joshua was old and well stricken in years, and Jehovah said unto him, 'Thou art old and well stricken in years, and there remaineth yet very much land to be possessed.' " Then follows another catalog of the lands to be conquered and the kings to be subdued before the program of subjugation announced to Moses would be completed.

You who leave us to-day are in the morning of manhood and womanhood. You are not minded to dwell over much upon the days when you will be "old and well stricken in years." Nevertheless, you have already reached nearly one-third of the normal years of man. During this period, you have grown from helpless infancy into full blown manhood and womanhood. To some degree you have discovered yourselves.

"But there remaineth yet very much land to be possessed." Indeed, you are at "Commencement," the beginning of a career, the real opening of your true biography. In spite of your age and experience you yourselves feel that you have but been through a period of preliminary training for something to follow. You

*Baccalaureate Address at Massachusetts Agricultural College, June 10, 1923.

are dreaming your dreams of future success and happiness. In the real sense, you have not even finished your true education; you have simply made a good start. No one can foretell what you may achieve. There lie before you infinite possibilities.

In all this, both in what is behind you and in what is ahead of you, you are merely a small group among the hosts who have gone before you. You are repeating history, the history of the uncounted numbers of your predecessors. It is an old, old story, this story of youth putting on its armor, preparing for the battle of life. Yet each of you is truly a pioneer, for you must live your own life. You will have your own peculiar adventure. Your career will be not exactly like that of any one else, any more than is your physiognomy or your character. For each of you life is a new pioneering.

And I hope that this will always be true. I hope you will keep growing, that, however great your conquests, no matter what the number of your achievements, you will always be looking forward. As the years come and go, and you begin to measure your life by decades rather than by years, I trust you will find this same eager desire for the possession of new intellectual and spiritual territory. I hope that at forty and even at sixty years of age, you will still be eager to accept this ancient challenge, "There remaineth yet very much land to be possessed."

In this great adventure of yours there are two main groups of influences, the interplay of which will determine the quality of your life. One is the inner life and the other the outward social environment. "Out of the heart are the issues of life." What you yourself are, essentially and fundamentally, will determine largely the way you react to your age and time. But the peculiar problems of your own generation will, on the other hand, tend to determine the pathway or at least the general direction of your life and will even influence its inner quality.

I like to think that we are not governed entirely by *either* inward tendencies or outward circumstances. I cherish the belief that we may in a measure determine our own inner life and even have some influence upon the current of the external social drift. I can never quite rid myself of the idea that in some measure a man *is* master of his own fate, and that, too, he may make a distinct contribution to the coral reef of the world's building. Especially does it seem that college men and college women should not only deliberately plan the course of the development of their inner life of mind and spirit, but join with others in trying to mold the world of men into higher forms of collective thinking and acting.

It might be profitable for you, as it would certainly be delightful for me, if I should try to lay before you some of the problems of the new pioneering that you are likely to face as you personally seek the more abundant life of mind and heart. Indeed there is one counsel that must not be ignored. I charge you to pursue a serious and persistent campaign of personal growth, to continue your education, to preserve the study habit, to keep learning, to maintain the inquisitive mind, to dig down to the roots of things, to free yourself of prejudices, to slough off mere tradition, to seek the very best that life has to offer, to throw aside every weight, and to follow after the ever beckoning angel of perfection.

But perhaps I can render a greater service if I try to outline some of those external problems that I believe your generation must consider. For here, too, there is new pioneering. In these realms "there remaineth yet very much land to be possessed." Our whole world is in chaos. For the time being it has made a mess of living. It needs the help of every educated man to bring it into order and form. You have a clear duty to help your fellows to meet the new situations that have arisen, in part out of the World War. Indeed, you yourselves can not attain your full stature of intellectual and spiritual manhood except as you fall in line with the great demands of your time.

I have been very much impressed with the phrase that has often been used by our own Professor Hart in discussing the principles upon which a college course of study should be based. He has said that the college purpose should conform to national aims. True, indeed. And by the same token, the college graduate should, if it be necessary, seek to aid his country to achieve its aims. It might be said parenthetically that apparently you will be obligated to help our country to define its aims. For it does seem at times as if America did not know her own mind, had no clear vision of her future career, no sharply defined aims. I want, therefore, to talk with you a few moments about what I think are the outstanding issues for our American life, what I really think are the great purposes that America has for herself. America has made distinct and notable contributions to the world's problems, and in this process has come to a position of unique power and influence. At a time when the world is in trouble, when the foundations of our civilization seem to be crumbling, America stands with her record of great achievements, having conquered figuratively speaking many kings and cities, still in the vigor of her national youth, still unspoiled by her wealth, still forward looking, still susceptible to this age-long challenge, "There remaineth yet very much land to be possessed."

At the same time, we would be blind optimists if we failed to realize that there is also a contrary spirit among us. There are those who are quite content with the ideas that seemed to be in the minds of the fathers of the Republic; who assume that in politics, in industry, in our whole theory of living together, the views held a century or a century and a half ago are still valid. Washington is quoted concerning political affairs, apparently with the assumption that he would give the same advice to-day that he gave to the people of his time. We are still governed by tradition, young as we are, and, even more, governed by prejudice.

The great contributions which American has made, the old ideas that we can truly call American ideas, are sound and fundamental. But the conditions under which they must be applied are radically different from those which obtained when these ideas first began to have sway. I do not need to enforce this statement by illustrations of the contrasts between the America of 1789 let us say, and 1923—contrasts in numbers of people, in the racial origins of our populations, in the area of land subdued to civilization, in

our transportation and communication, in our wealth, our industrial establishments, our educational institutions, in our world contacts. The experience that we have had in building this remarkable country just in itself makes it necessary for us to look forward rather than backward. America has been a pioneer among the nations. But her task, and the task of the men and women of your time, is a new, or at least a revised, application of old principles, in other words a new pioneering.

One of the peculiar evidences of the need of talking about this subject is the disagreement among ourselves concerning the definitions of American ideas and ideals. What is true Americanism? What is the process of Americanization? Under the generous banner of Americanism, the most astounding proposals are made, the most amazingly crooked thinking is indulged in. Even wide-spread movements are launched under the slogan of Americanism that are as un-American as the rule of Nero or the deeds of the Inquisition.

So a catalog of great American ideas must for the present be a somewhat personal expression of opinion as to what those ideas are. I propose to list some of the contributions to civilization which in my judgment are distinctly American, and to try to show in each case that while the fundamental idea is still sound and valid, it must have a new application, and that for America, and for her sons and daughters who try to do their duty by their country, "there remaineth yet very much land to be possessed."

I. The first American contribution is the *conquest of a continent.* We have taken a great region of unexampled natural wealth, explored it, mapped it, possessed it, used it. Indeed, we have used everything usable—soil, forests, mines, water power. This subjugation of an immense and rich area occupied an incredibly short time. It would be difficult to employ language too extravagant to portray the marvelous achievement of the American people in thus bringing an entire continent under human domination and control.

To many minds, this conquest seems to be regarded as a closed chapter. It is frequently said that all the virgin land is now occupied. It is hardly expected that we have many discoveries of mineral resources ahead of us. For eager eyes and itching fingers have been in every corner of our country. We have mapped its resources in great detail. But have we reached the end? Quite the contrary. There remaineth yet very much to be possessed. We speak however, not of extension, rather of progress in an intensive way. We Americans have had the will to waste. We must now cultivate the spirit of saving. In a shameful way, we have been wastrels of trees, of coal, of oil, of soil fertility. Our task now is to conserve, for we must prepare to feed, house, clothe, and make comfortable not less than 200,000,000 people and probably eventually 250,000,000 or 400,000,000 people who will live within the present area of the United States.

The method, if not the technique, by which we are to accomplish this further conquest, which shall be one not of exploitation but of conservation, is fairly clear.

(1) It is first of all moral. We must develop rapidly a clear purpose to conserve, a purpose deliberately adopted and earnestly held as the first article in our economic creed.

(2) On the technical side, we will make increasing use of science, so that of our resources we will get the fullest possible value, reduce our junk pile, and, while using, endeavor to re-create. Our forests must be replaced, and our enormous losses of soil fertility by erosion and by poor farming must be stopped.

(3) We will perfect an economic organization designed to secure maximum human efficiency in production, and to prevent excessive costs and even serious wastes in the process of distributing food and manufactured products.

(4) We will seek a fairer distribution of wealth, not only in order to secure social justice, but in order that each worker may have a greater incentive to be efficient.

America has had the good fortune to possess one of the richest areas of the world, and this she has utilized in an amazing way. Her next task is to conserve, to organize these material resources in such a way that she may if possible show the world how to maintain a huge population under happy circumstances, with a reasonably high and well diffused standard of living.

II. A second contribution is *for each man his chance.* America has given an almost unexampled opportunity for the individual man to rise. Probably in all history there has been nothing to equal it. There is no permanent caste based on birth, or breeding, or education, or wealth. The boy in overalls to-day is the millionaire of to-morrow. The newsboy from the slums or the plowboy from the isolated farmstead may be the brilliant university graduate of the near future. American youth may try their hand at a dozen different occupations in turn. There is a free flow among groups. American biography is a long roll of men of achievement whose life history is sheer romance. But we can not dodge the fact that it is becoming increasingly difficult really to give each man his chance. Division of labor grows apace, and consequent high specialization. Machinery does the work of human hands. "The iron man" increases in strength. The artist is lost in the artisan. The man is submerged by his daily task. The welfare of the worker is subordinated to the wealth-getting process. Even the revolt of labor seems to be chiefly a struggle for power, for a mere share of wealth, rather than anxiety that individual labor shall grow in mind and spirit. Wealth is still illy distributed. There is a "millionaire row" in every American city of even moderate size, and there are likewise slums that put to shame the idea of equality of opportunity.

This drift can not go on if we are to maintain the old American ideal of equivalent opportunity for all. Industrial democracy is coming on apace. But if it results merely in a little different division of wealth there is not much gained. The American task is to see if it is not possible to give the so-called common man, the masses of men, a chance not only for physical comfort but for fulness of life.

In a country like ours, still half rural, this question of giving each man his chance has a special ap-

plication to farmers. The American farmer is quite in a class by himself. There are but few instances in history where the farming group has been so intelligent and on the whole so comfortable as in America. But here, too, there are serious problems to be solved. The high price for land, the attractions and opportunities of the cities, the consequent scarcity of labor, the increase of transient tenancy, are all alarming symptoms of a possible mal-adjustment by which the American yeoman may in time become the American peasant. How can we give the farmers in the future easy access to land? How can we secure a more just distribution of farm products? How can we develop a satisfying country life? How can we maintain for the countryside adequate social institutions? These are not theoretical queries. They are pressing problems. And you, who are graduates of an agricultural college, ought to be in the front rank of the group determined to give a satisfactory answer to these questions. The farmer must have his chance with the rest of American citizens.

III. *Again, we have attempted to build a system of education suitable for a democracy.* Education has perhaps been America's greatest pride, for it has been in public estimation the great solvent of our troubles. We have aimed at universal education and we have undertaken huge expenditures. We have not only provided a system of compulsory elementary education, but a vast establishment for high school education. And we have not stopped there; for quite apart from privately endowed colleges, we have established a great system of state supported colleges and universities, quite without parallel in all the world. We have made some attempt to develop adult education, especially in agriculture.

But even so, we have not yet fully democratized education, in the sense of actually giving to each person all the education he can take, and of the right sort for *him*. There are several hard tasks ahead of us before we can boast of having really arrived with respect to a truly democratic system of education.

(1) We have yet to work out a liberalized occupational course, either in college or in high school. We must learn how to train definitely for the various occupations in such manner that young people will come into these occupations with a background of education fitting them to make the best economic use of their apprenticeship years, and eventually of their full participation in industry and business, but without narrowing this training to mere technique.

(2) We have not yet fully socialized the course of study, so that social purpose and social efficiency are gained from it, as well as individual keenness. We must learn how to develop individuality and self-expression without making a self-centered snob; how to avoid the goose step and yet develop both the motive and the equipment for a social service to be achieved largely through ordinary occupations of life.

(3) We have yet to decide who shall go to college on the basis of encouraging those who can render society the most good, as well as make the best personal use of what higher education has to offer.

(4) As our institutions of higher education have grown in attendance we have failed to give *the scholar* his chance.

(5) We have fallen far short of adequately developing adult education. We have to learn how the great masses of wage earners, of farmers, and of most women, can keep studying and thinking and growing. We have not made the school the educational center of the community that it ought to be.

IV. America has made a vast contribution to world interests by her peculiar policy of combining *aloofness and co-operation.* Without doubt America has flourished in part because she has been geographically separated from other countries. She has been protected by the oceans. Her fields have never been ravaged, and seldom have her young men been called to the wars in great numbers. She has attracted vigorous manhood from other countries. She has had an almost uninterrupted chance to work out her ideas. She has never had to bow to the conqueror. She has been allowed to fulfil her own destiny.

In her earlier years, America was obligated to consider world politics. The infant nation played its part in the troublous times of the Napoleonic wars, courageously and prudently. Then came a long period when her policy was that of refusal to join European alliances of any sort. Nevertheless, America frequently co-operated with other nations. Sometimes her action was taken because of self-interest, sometimes because of her sympathy. Probably in the strict sense of the word, we have never been isolationists.

But here again we can not be slaves to the past. We do face a new day. We must take into account the unquestioned fact that with the passage of the years internationalism has really developed immensely. In business, national lines have broken down and economic internationalism may be accepted as a fact. The habit of international co-operation is growing. In multitudes of ways, international relations are not only being recognized, but organized. Particularly the great war left as its aftermath the consciousness of world unity for good or for ill. There is no escape. Sooner or later the American people will realize that not only their duty but their interest demands active, complete participation and thoroughgoing leadership in arrangements for associated effort and endeavor among nations. One of the reasons why America has been slow to recognize this situation is undoubtedly a certain measure of racial antagonism. Unfortunately this difficulty is internal as well as external. Although our American people are composed of literally scores of nationalities, we still retain many of the ancient walls of separation between peoples of different origin. We must learn a better way. In the words of our friend and neighbor, Ray Stannard Baker, we must learn to live together in a crowded world.

V. America has led the way in testing, on a large scale, the efficiency and stability of *democratic political organization.* America has endorsed political democracy. She has established an amazingly successful working democratic republic. It is far from perfect, yet it is a true light of the world. She has been a leader in giving greater freedom to manhood in its political relationships. She was the first large country to secure and maintain a representative government with practically universal suffrage. She has hitched her wagon to the star of democratic government, and

she has never varied from her determination to keep that aim.

But not in many years has there been so much dissatisfaction with our political life as there is to-day. There is an enormous distrust of our political leaders, a lack of confidence in our legislators. We should not over-emphasize these phenomena, for we must recall that all through the history of our country our political life has been filled with petty criticisms. The great figures of our history, like Washington and Lincoln, were abused beyond measure by people of their time. In fact, there is probably less sharpness and less bitterness than in former periods. We can not deny, however, that we are not making headway as we should in our political life. There has been an enormous expansion, for example, in bureaucratic forms of administration both in states and in the nation. This development has been in the alleged interests of efficiency, but, as a matter of fact, it is deadening to initiative and, while as at present managed it eliminates certain evils, it has made administration costly, and in general has produced a poorer morale. We are still unwilling to use experts and specialists, still assuming that one man is as good as another in our political life and often times in other forms of social endeavor. The conditions under which the President and Congress are frequently at odds politically is almost a scandal.

There was recently a humorous bit in a Boston paper concerning the groupings that may be found in the next Congress: "As closely as we can guage the lining up of the forces at Washington next winter, there will be the farm bloc, the radical bloc, the labor bloc, the soldier bloc, the dry bloc, the wet bloc, the League of Nations bloc, the isolationist bloc, the high tariff bloc, the low tariff bloc, the regulars and Mr. Borah."

This is not much of an exaggeration. The real difficulty is that neither of the two great parties has a consistent program, or stands for a real cause. The only resort is the aggressiveness of special interests.

Particularly in foreign affairs are we handicapped, handicapped not only by ignorance and lassitude on the part of great bodies of our people, but handicapped by demagogy as well as ignorance and appeals to prejudice on the part of many of our political leaders. Unfortunately the pride of the United States Senate usually proves to be a more potent element in its attitude in foreign affairs than considerations of statesmanship and responsibility in international affairs.

So here again we need a new pioneering. We may even need to recast some of our forms of political machinery. But, at the least, building on a great past, utilizing old political principles, we must re-form our lines of political activity and learn to meet the new situations.

VI. *America and religion.* America has been avowedly Christian and rather proud of the distinction. It can not be denied that the religious element has played a great part in our ideals and in our history. To-day, however, many of the most thoughtful students of our civilization unite in saying that we are after all but half Christian, and they tell us that the two elements in paganism that seem to be making headway with us are the love of power and the love of pleasure; that our present industrial and political systems are based largely on the quest of power, and our social system with its rising scale of expenditures on love of comfort. They tell us that the remedies are to be found in endeavoring to make the dominating feature of our civilization the ideas of duty, of service, of co-operation, of kindliness, of neighborliness.

And indeed it is amazing to discover the extent to which even the publicists of the time are turning to religion as the only cure for meeting the world's ills. If one were to extract the essence of the messages that come from the prophetic voices to-day, he would be led to think that America's main business for the next generation is to endeavor to apply the teachings of Jesus not only to the personal inner life, but to our industry and our politics.

But unfortunately we are faced immediately with a supreme difficulty. We do not agree on even the definition of religion. True, definitions of great concepts like this are difficult; but what I mean is that such discrepancies as this apparent controversy between religion and science should be composed, indeed they should never occur. In some way we must work out intellectual harmony where religious questions and scientific questions are involved, because these differences of opinion and the controversies arising therefrom stand in the way of religion's real contribution.

What a pity that we can not have a true crusade on the part of the entire Christian Church in America on behalf of the application of religion to every phase of our American life, so that the great questions of the day come to be matters of conduct, character, ideals, service, rather than profit, political advantage, and class, racial, or international antagonisms. Once more we need a new pioneering. Here, again, there remaineth yet very much land to be possessed.

I have outlined before you a huge task for your generation, but it is not impracticable, or at least not visionary, certainly not more so than the dreams of those who founded our great Republic. And the issue is on. We can not safely be complaisant. We can not safely continue to boast overmuch of Americanism or American achievements. We do live in a new day. New occasions call for new methods. We can not unlock the future's portals with the key of the past, whether it be rusted from blood, or tradition, or failure to achieve ideals.

Members of the class of 1923 go out into a wonderful era, curiously chaotic but filled with opportunity for leadership. Each of you, in his own life, will pioneer what for you is a new path. Your own personality, your own inner life, your own continued education, you are responsible for. So, live your own life, do your own work, think your own thoughts, work out your own service to society in terms of what America ought to be. You have the advantage of a college career. You live at a time when America is to take the old ideals and principles that have been her glory and apply them to the new age. You yourself, each one of you, all of you, have made a good start, but "there remaineth yet very much land to be possessed."

The Japan Catastrophe---The Next Step

John Smith Lowe

NEWS of the terrific earthquake which wrought such havoc in Japan was flashed around the world on Saturday, September 1, 1923. On Tuesday, Sept. 11, the following letter came to the office:

Dear Doctor Lowe:

The enclosed checks are for the re-establishment of our buildings and our work in Japan. This is but our initial offering taken in connection with our regular church offering this morning. More will follow. Realizing that our missionaries must act quickly, and that they now have greater cause than ever for rendering larger service, we will send the offerings as soon as they are received.

I would appreciate knowing before next Sunday the latest news from our missionaries, and what you hope that our denomination will do in co-operating with them.

That is quick action. The letter was written by the minister of one of our churches in a large city of the Middle West, itself supported by Convention appropriations, shortly after the morning service on Sunday, Sept. 9. He had received no news from his denominational headquarters. He did not know for sure that our Mission had suffered. He supposed it had and he knew funds would be needed for reconstruction. He didn't wait. He took his first opportunity to ask his people to help and made an appeal. The appeal brought results. His was the spirit of the man who, in the hour of a great crisis, when something terrible happens, peels off his coat and plunges in to render first aid. He does not know precisely what to do but he acts instead of looking on in bewilderment, while waiting for the right idea to come to him. The first thing to do in a crisis is to do something. Get into action. Brush red tape and precedents aside. They will reassert and re-enthrone themselves again the moment matters settle down once more.

Somehow the man who leaps with suddenness to meet an emergency gets me. He may be acting from impulse, but it is a holy impulse and one that almost never misses its mark. Here is where the utilitarian who says man never does a wholly unselfish act meets his Waterloo. This man who plunges in to meet an acute situation, where peril threatens him on every hand, is utterly forgetful of self. He thinks only of meeting the issue no matter what happens to him.

You may think I am wandering a little, but I'm not. When Japan was stricken America came to the rescue. She did not falter a single instant. She did not stop to think it over and she did not wait for others to lead. She took the lead herself. Ships freighted with relief supplies were dispatched. Money was cabled. Drives for funds were set in motion. The services of trained workers, doctors and nurses were offered. That is a story of prompt action that makes you tingle with pride clear to your finger tips. There is more propaganda for universal peace in it than there is in all the arguments, learned addresses, resolutions and treaties put forth to date. There is already a new relationship between Japan and the United States. Our acts of open-handed brotherliness have cemented a bond of union between the two countries. That bond will not be easily severed. Jealousy and distrust have been dispelled. Trust and love have taken their place.

The end is not yet. The next step is now to be taken. The next step for us, for the Universalist Church, I mean. Our Mission has been shattered. The Tokyo church is gone. The church and school in Shizuoka may be gone, so also the Blackmer Home. Our American missionaries are safe. We do not know about the native workers. What are we going to do about it? Shall we delay and think it over? Shall we do nothing because we are afraid of making a mistake? If we were ever needed in Japan with our message and service of love and brotherhood we are more than ever needed to-day. There is a crying human need in Japan, the pangs of which will be felt for a decade. Let us rise to meet the emergency! Let us build the Perin-Cate House with a rush! Why not see to it that the walls of this House of the Good Samaritan are among the first to rise above the ruins of the devastated city of Tokyo? We may not know just how we are going to continue our work in Japan so far as policies and details of administration are concerned, but go on and go harder and faster than ever before we shall. Quit? Why, we would not have the courage to show our faces if we were to do such a thing.

We are professed leaders in this great ideal of Universal Brotherhood. The earthquake crisis in Japan challenges us to make good our talk. We either mean what we say or we don't mean anything. We have preached about Universal Brotherhood in general. Now a tragic and ghastly human catastrophe calls upon us to be a brother to some one in particular.

Our hearts are not of stone. We hear and heed the cry of suffering. The news from Japan had little more than reached us when the Rev. Fred C. Leining, chairman of the Board of Foreign Missions, rushed a letter of appeal into the mail calling upon our churches to send in their relief money. Anticipating the answer our churches would make, but not waiting to hear from them, money was cabled at once to our missionaries for the purpose of meeting emergencies. This action was taken because it was assumed that our churches would want something of the kind done.

The response to date is encouraging and generous. But we have made only a beginning. We speak of our international influence. Have we any? Here is a chance to exercise some and it is a duty as well. Let us do our duty now, or forever hereafter hold our peace. We can not dodge the issue. We have an opportunity to show our courage, our heroism, our consistency of character. Let us raise the money we are to spend and decide how to spend it later, instead of deciding how to spend the money before we raise it. For the time being the Trustees of the General Convention have side-tracked every other financial interest of our denomination that we may throw ourselves

whole-heartedly, and with utter self-forgetfulness, into the task of meeting the demand for relief and reconstruction in Japan.

It is doubtful if the Universalist Church ever before faced such a challenge, such an opportunity, such a responsibility. If we fail to meet it in a big way, we prove ourselves unworthy of our birthright; we disqualify ourselves as Universalists; we demonstrate that we talk much and mean little. Does that sound harsh? It may be harsh but it is straight.

Why shouldn't our buildings, such as are left, the new home for our missionaries, the Blackmer Home, the church and school in Shizuoka, if they are standing, be converted into relief stations? Why not shelter the homeless, feed the hungry, clothe the unfortunate and warm the destitute? No place for preaching services? Let our deeds preach for us for the time being. You don't have to translate an act of kindness and mercy from one language to another; it is understood by all. There is but one language of the heart.

Men and women of the Universalist Church, we are in the valley of decision. Are we going up into the mountain or are we going down still farther into the valley and out of sight? "Up, up, up," I hear our people saying, "up to the summit, up to the pinnacle where we have placed our colors. Let us be as big as our faith."

Ministers Debate Board Projects

THE Universalist Ministers of Greater Boston and vicinity—the largest single group of Universalist ministers to be found anywhere—took up for consideration on Oct. 1 the report of the meeting of the Board of Trustees of the Universalist General Convention as published in the *Universalist Leader* Oct. 6, advance proofs having been distributed.

Dr. Lee S. McCollester had been invited to discuss the matter first and spoke in part as follows:

"Delay in starting the project of the Washington church must not be misinterpreted. We have already started in Washington, bought a lot, taken over the trust funds of the Washington church, offered the present church for sale, and advertised the project so that we can not back up without loss. Nobody wants to back up. The Board is for the project. All that is meant by delay is that the Perin-Cate Home ought to be pushed first because of the catastrophe in Japan. But we propose to push the Washington church along with it as fast as possible."

Upon the financial question, he said that "the increase of quotas is not as serious as it sounds. Now as always we have to have more money for denominational projects than we get from quotas. To secure the additional money we will have to have drives or increase quotas. The Board does not believe in more drives. Therefore we urge raising quotas."

Turning to Dr. Perkins of Lynn, the speaker asked if this 100 per cent quota would seriously affect the Lynn church. Dr. Perkins in reply said: "Counting all that the Lynn church does for matters outside of regular parish expenses, the Lynn church now pays a quota of over 100 per cent."

"In this 100 per cent quota," Dr. McCollester went on, "we would count all that our individual parishes do for general community matters. We have never really tapped our denominational resources and never have kept accurate account of what has been tapped.

"We do not believe that this new financial policy should be merely an appeal for haphazard increases in giving, but rather a scientific application of modern financial methods under direction of the officer appointed by the Board—perhaps a simultaneous canvass of all parishes, and help for local parishes all over the country in doing the work."

Speaking of the statement of our faith, the speaker said: "We believe that we should make plans to be leaders in this new liberal movement sweeping the country, and not wake up some day to find that a new vital liberal movement has swept on over the world and left us far behind.

"The Board did not say that the new declaration of faith may take its place by the side of the Winchester Profession and the Boston Declaration. It did say that it felt it was an admirable statement of the newer phases of Universalism, of the emphasis of to-day, and the Board put it forth to be quoted as an official declaration on three important subjects."

"My idea is," said the chairman, the Rev. Fred Moore, "that we had better turn our thought toward the great spiritual objectives rather than to the mechanics of the denomination. If we keep our eye steadily on definite objectives, the mechanics will follow along in due time."

Upon request of the meeting, the Rev. Roger F. Etz, General Secretary, exhibited a chart showing a proposed scheme for the reorganization of the denomination. "If we get discussing this now," said Mr. Etz, "we will spend all our time to no purpose. No such scheme can be put out until it has been worked over much longer than we have given to this. But the principles are here: A representative board, control between meetings by a small group of the board and execution by three heads of three departments of the work. On the financial side," Mr. Etz said, "we can not put any new scheme into effect until it has been approved, advertised and our people educated up to it.

"We are far ahead of any other year in the matter of quotas. Previously, the year before the Detroit Convention was our best year. This year we are $2,500 ahead of that year. Our people are getting educated on quotas. But to push the receipts from $13,000 up to $65,000, the amount needed if work on our present scale is to be done, means much effort. Another encouraging fact is that, when I came down from the office to-day, the receipts for the Japan Mission this year amounted to within $85 of the expense of that mission. At Providence I hope to report that, for the first time in our history, contributions have paid the total expense for the year of the Mission."

Replying to a question of the Rev. Harold W. Haynes of Beverly, Mr. Etz said that the way to educate the parishes to attend to quotas is by the printed page and by personal contact, with emphasis

upon personal contact. Perhaps an officer of the General Convention could go to parishes to present the matter.

The Rev. Charles H. Pennoyer called attention to the fact that some of the older Universalists might object to the statement of Universalist belief, not because they disagreed with what was in the statement, but because it assumed that our fathers neglected emphasis upon character as essential to salvation.

Dr. McCollester in reply said that "John Murray did not say much about salvation by character. In fact the older Universalists did give much more time to arguing that all men will be saved than to the work of saving them here and *now*."

Dr. Perkins of Lynn said: "I am tremendously pleased, very much inspired and measurably satisfied by the action of the Board. 'There is a real note of leadership here. That is the main thing. 'There is recognition of change and improvement necessary in our organized activity.

"Spiritual purpose and organized activity can not be put over against one another. A sound mind must have a sound body.

"I am not to look to the church for motive and purpose. I am to look for a machine. I am to supply the motive and purpose.

"'There is good reason,' said Herbert Spencer, 'for sound literary style. A poor style interposes obstacles to the attention of the reader. A style that is felicitous reduces to a minimum the material obstacle between the thought of the author and the mind of the reader.'

"It is the same with sound organization. My experience is that as the result of systematic, thoroughgoing, more expensive organization, the Lynn church is more sensitive to spiritual appeals. The organization is not continually tripping them up. How many high spiritual purposes of a minister have been thwarted by the comeback from a board of trustees, 'We can't do it for we are not paying our expenses.' Such churches are not well organized.

"There are no 'natural giving' churches. All have the financially self-protective instincts highly developed. They have to be educated by putting before them, man fashion, a method of doing the things needed to be done. Organization of the denomination and of the individual church is the fundamental thing.

"We had a meeting of our board of trustees yesterday in which profound regret was expressed because of delay in the Washington church project. Here were a lot of men regretting that they don't have to raise $10,000 or $12,000 at once for that project. 'That meeting authorized a committee to go ahead and raise money for the fiftieth anniversary of the dedication of the present church building in Lynn —the parish itself of course being much older. This celebration had been side-tracked to make way for the canvass for the Washington church, not the first time Lynn has done such a thing. I am sorry that the Washington project is held up. The spiritual returns of putting that Washington church through would have been great.

"One of our board said: 'The Board of Trustees of the General Convention now owe it to the denomination to issue a plain statement that all gifts made on the basis of plans already put out will be returned. That is axiomatic business honor and good faith.' "

Dr. McCollester interjected at this point that the Board already had taken this matter up.

"I am delighted," Dr. Perkins went on, "at the realization of the fact that the denomination must have stronger executive leadership. Without discussing details let me say that experience now proves what some of us have been asserting for years.

"As to statement of our purpose I am only anxious to have this made clear: What brought our Church into being was not the work of John Murray, Hosea Ballou or Winchester. It was the fact that some 2,000 years ago Jesus of Nazareth walked this earth. Our fundamentals are based not on the fact that John Calvin denied the Fatherhood of God but that Jesus of Nazareth affirmed it. Unless that basic fact lies deep in the consciousness of Universalists, they will always be raising the pathetic cry, 'Why are we here?'

"We must not start out with the assumption that we must justify our uniqueness. We must start out by claiming our common spiritual inheritance—our share in the great Christian tradition and teaching.

"So far as the real fundamental reason for proclaiming our message is concerned—it might have come down to us through centuries when nobody denied it. If we could conceive that nobody had ever denied the great fundamentals of Christ, the person who is interested in the message primarily as meeting a denial would have no interest in Universalism, but the person who is interested primarily in the message would be even more interested, as he would not have to spend any time defending his right to proclaim it.

"The distinctiveness of Universalists ought to be merely a distinctiveness of efficiency in doing a common task. God forbid that Universalists should ever lose sight of that. In framing a declaration of faith we should start out, not with an assertion of uniqueness, nor with a bid for Orthodox recognition, but with a proclamation to the world that fundamentally we share in the great basic purpose which alone justifies any Church which calls itself Christian. That purpose is to help establish the Kingdom of God which Christ came to accomplish."

The Rev. J. B. Riordan of Quincy said: "None of these things can be carried out without a right organization. We appreciate what we pay for and in proportion as we pay for it. We want a policy just and equal to all parishes. The last drive was a rank injustice. The church of which I am pastor raised $1,500 on the drive and turned it over to the Convention and they have a mortgage on their property to-day. Other churches raised money in the drive and never turned it over. They used it for local needs. This is unfair."

Mr. Etz read the following letter from Dr. Clarence E. Rice of Washington:

To Rev. Roger F. Etz,
Secretary of Trustees of General Convention:

Dr. van Schaick has requested that I add a word to the discussion on the splendid program of the Trustees of the General Convention to be submitted at Providence. It's a great plan and the possibility of its realization makes one's blood tingle and one's heart leap.

Naturally I am particularly interested in that part relating to the Washington church and the Perin-Cate Home. My only question is concerning the wisdom of putting in abeyance for the present the Washington Memorial Church. No one among us is more interested than I in the building of the Home for young men students in Japan. I have labored too many years in Japan not to know what such a home would mean to our Cause.

But most earnestly I urge that both the Home and the Washington church be pushed simultaneously. For nearly two years we have been preparing, educating our people everywhere for this great work. A great campaign at a good deal of expense has been made. While some have taken exception to it, I believe the people generally favor it. It seems to me very ill-advised now to take a backward step or even to discuss such a possibility. To place it in abeyance or to turn back now, would be, I feel, a tragic loss of opportunity. We can do the big thing as easily as a part of it. We owe it to ourselves not to seem to fail, not to allow such a psychological blow to the whole Church.

We owe it especially to the Washington church not to falter or dally in this enterprise. Washington has already paid over to the Convention all of its permanent fund amounting to some $10,000. Our whole work here for nearly two years has been shaped with this inspiring project of a new church in view. To postpone this now would be a tragedy to the parish, with serious results. We have planned here in Washington with the selling of the old church to add $80,000 to the sum to be raised, and already I am told $50,000 has been turned in by the Church at large. Two hundred thousand will build a church here adequate to all our needs.

Why not go ahead now with all assurance and enthusiasm and raise the rest? Make an intensive campaign from now till Christmas with the last lap for Easter—making these two Festival Days in our Church the great days for these offerings. Call all the churches to rally to this great task and finish raising the whole sum needed for Washington and Japan. It can be done and done without fail if we put enthusiasm and faith into it.

And why not, with the sum largely raised here in Washington and the $40,000 or $50,000 already paid in by the churches—why not start building the parish house and have faith that the remaining $100,000 or a little more will gladly be offered by our people? Really with what we have or can have with the sale of the church here shortly, I can not see why any one would hesitate in rushing forward with the work.

There is hardly a denomination that has not built or is not building its Memorial Church in Washington; several are just being completed. Must we be the only ones to falter and perhaps fail in a project so modest and yet so essential to our life and growth here in the Capital City? Must we, after talking so much about our beautiful new church in Washington, now advertise our inability to go on with it?

I beg that this great plan be not put in abeyance. I beg that our people everywhere and especially in Washington be not discouraged and cast down by a futile policy of faithless fear. Let us not, having put our hand to the plow, turn back. Let our slogan be, "On to Washington and Japan." Let Christmas and Easter be the great days for our offerings throughout the Church.

The whole program to come before us at Providence is inspiring. Let us not begin by failing to fulfil this immediate plan toward which our whole Church has been looking for two years.

Clarence E. Rice.

Mr. Whippen of Somerville closed the discussion. He said: "I have taken such an adverse viewpoint in regard to the Washington church that I want to set myself right. Under the circumstances, since the Washington people have been led by the denomination to believe that this church will be built and since the size of it has been reduced, I favor the suggestion of Dr. Rice that we go on and finish the Washington church now. My opposition was to the great amount of money involved. If it can be put in this different form, I can withdraw my opposition and work for the Washington church."

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A REPLY TO SMITH, WHIPPEN & CO.

To the Editor of the Universalist Leader:

To argue with Mr. Smith is like arguing with a locomotive in full speed, or with a herd of charging buffalo. We have no point of departure. His article in last week's *Leader* seems to assume that some of us want war, or if we don't want war, want to license war, as we licensed the selling of liquor, or if not that, we at least wish to keep it but to have it waged in a gentlemanly and humane manner. All of this is absurd. I am as much opposed to war as Mr. Smith and Mr. Whippen, whom he quotes. I am quite convinced that a "next war" will be more terrible than a past war, and will really endanger civilization. I am sure that it will fall heavily on non-combatants and I am glad of it, for that will make us less likely to dash in recklessly.

I am likewise sure that much of the preparedness talk of Pershing, young Roosevelt, Senator Wadsworth and their kind is bunk. And I am sure also that half of the opposition to the League of Nations is from people who down deep in their hearts can't bear to think of giving up the pomp and power and glory of war and who recognize the League as the first real step toward organizing the world for peace.

One curious inexplicable thing to me is the inability of these young fellows to see that war is sometimes forced on right-minded nations and men. Another curious inexplicable thing is their bitter hostility to the League of Nations. They make fine yoke-fellows for some of their worst enemies.

Their position is that there can be no compromise with an acknowledged evil, that compromise is treason to God, that lying, drinking or selling drink, dueling, slavery, and war are to be outlawed and abolished instanter. They want our nation to scrap every kind of arm and announce that under no conceivable circumstances will it fight. They want our Church to urge that position on the nation. Anything short of it is treason to God.

Well, I am a traitor then. And I am a disloyal Universalist. For I have in my brain a little bump of common sense which won't let me give up the right to take a belligerent by his collar and yank him back from the ring, give him a swift kick where it will do most good, and tell him to go on home about his business and let the other fellow alone.

Admitting that non-resistance is a mighty weapon, it is not the only weapon we have. Circumstances and conditions may call for non-resistance and they may call for the application of a little force. I prefer to use what the situation demands.

Of course dueling was ended when it became illegal. And pistols and guns in the hands of sheriffs and deputy sheriffs enforced the law. What I want is an international organization which will make war illegal and will possess force enough to enforce its decrees against stupid and wicked nations.

New Yorker.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

NORTH CAROLINA STATE CONVENTION

Harry L. Canfield

In the edge of the woods, surrounded by pine and oak trees, six miles from the nearest railroad, stands the Woodington church in which the Convention was held.

Representatives were there from every church in the state except Inman's Chapel, over 300 miles away. People of all faiths from the neighborhood and friends from our nearby churches kept a good audience present at all times, while the preachers spoke always to a capacity house.

These preachers—Drs. Clarence E. Rice and Francis B. Bishop from out of the state and Revs. Leon P. Jones and Harry L. Canfield, workers in the state—as though by agreement, put aside rhetoric and sentiment and pointed out the needs of the present time and urged the application of the simple ethics of the Man of Nazareth in solving the problems of our civilization. Dr. Rice made his address on Japan interestingly human and his listeners contributed in cash and pledges $146.35 in behalf of our stricken people in the Sunrise Kingdom.

The delegates participated in the business sessions. They voted $100 from the treasury with which to meet the Japan assessment and from the same source the amount of the General Convention quota. Most significant of all was the acceptance by the delegation from each church of the apportionment for the support of religious services the coming year made by the committee on recommendations. These apportionments totaled several hundred dollars more than was raised for this purpose last year. The amount contributed to the Gunn Ministerial Relief Fund was $40.50 and the collection for the State Convention was $39.39. The churches contributed for religious services during the year in round figures, $1,600.

The officers elected are: President, Rev. Martha Garner Jones; first vice-president, Magnus Outlaw, Seven Springs, Route 1; second vice-president, Miss Dearie Simmons, Seven Springs, Route 1; secretary-treasurer, John R. Miller, Florence, S. C.; trustees, E. C. Outlaw, Goldsboro, T. C. Wilkins, Rose Hill, and John E. Williams, Greensboro.

The Women's Convention

The Convention of the North Carolina branch of the W. N. M. A. showed that the women's work in the state is well in hand. There are three active Mission Circles with an aggregate membership of 71; the membership-at-large numbers 46 and one new life-member was reported. The state treasurer received during the year $844.02 and paid out $688.59. One local Circle reported having raised over $500 the last year. There are two Clara Barton Guilds with a combined membership of 21.

The committee on recommendations urged the importance of the Mission Study program; the increase of membership; the Thank-offering Box and the Mite-Box.

The officers chosen are: President, Mrs. Martha O. Winstead, Rocky Mount; vice-president, Mrs. W. C. Sutton, Kinston; corresponding secretary, Mrs. S. R. Tyson, Durham; recording secretary and treasurer, Mrs. J. E. Williams, Greensboro.

Greatly appreciated was the presence in both Conventions of Mrs. Ethel M. Allen, president of the W. N. M. A. Personally and in her official capacity she was a welcome guest; and her address and her counsel were of great value. Miss Jennie Lois Ellis, State Sunday School Worker for Pennsylvania, was also welcome as a representative of the General Sunday School Association and her address was well received.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* Providence, Oct. 20, 21, 22 and 23. *
* Monday will be a day for business, *
* lots of it. Bring the spirit of prog- *
* ress. Shall we have more institutes? *
* Shall we spend more money on de- *
* partmental work? Shall we recom- *
* mend week-day religious education? *
* Shall we pledge more for missionary *
* enterprises? Come with high re- *
* solve. *
* *
* *

THE GET-TOGETHER SUPPER

The Church of the Mediator in Providence is making vigorous preparations for the Get-Together supper which is to be held on Monday evening, Oct. 22. It is expected that there will be room and food enough for all comers; but friends who wish to be absolutely sure of places will do well to notify the State President, Miss Carrie J. Crowell, of 164 Arnold St. This is to be, not a banquet, but a good, substantial supper, and the price will be but seventy-five cents.

* *

HERE AND THERE IN UNIVERSALIST TERRITORY

Friends often inquire about Mrs. Sarah D. Cooper, dear believer and exponent of Universalism, who for many years has been among the most generous and helpful supporters of our Sunday school work. I go to see her whenever I am in the Metropolis, never as a solicitor, always as an admirer and follower. It is a joy to report that she is comfortable and happy. She can neither see nor walk, but she can hear and think and pray. Her nurses love her and she loves them, and her companions are thoughtful and kind. At the Hotel Beresford, she has an apartment that is exactly fitted for her need. So she lives on the borderland, content to wait while she must but ever ready to go forward when the signal comes and she is permitted to join the dear ones who have gone before. Sometimes people go to comfort her. Always they receive more comfort than they give.

. . . .

There is progress in the Keystone State. I had the privilege of attending the gathings of the State Convention, the Sunday School Association and the Young People's Christian Union and of saying my say many times at each. Some of the finest people in our whole Church live in Pennsylvania, including some of our strongest and most devoted ministers. I was glad to have a resolution passed pledging a special effort to organize at least one new church during the year. The Sunday School Convention was lively, with President Harold Garley in the chair and his charming bride at the secretary's table. Miss Jennie Lois Ellis, state Sunday School worker, has done wise and powerful work during her first year, and has prepared to accomplish even more during the second. Her success with the Home Departments has been remarkable. A delightful feature of the convention was a trip in automobiles to Olie, where stands the substantial house which George DeBenneville built for his new wife and in which he set apart a large room in which to preach the gospel of universal redemption. This mansion, erected long before the arrival of John Murray at Good Luck, is still in perfect preservation.

The Wayfarer.

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PICTURES FOR THE JAPAN LESSONS

Primary Picture Stories. Price 50 cents. Six pictures and a pamphlet containing a story for each picture.

"The Honorable Japanese Fan" contains excellent pictures and they are so printed that they can be removed from the book without spoiling it. Price 40 cents.

Picture Sheet, "Boys and Girls of Japan," Price 25 cents.

These may all be ordered from the Universalist Publishing House. Files of the *Universalist Leader* will furnish pictures of the missionaries and equipment of our own Mission.

Young People's Christian Union

THE DIRECTOR'S DATES

Oct. 20-28. Universalist General Convention, Providence, R. I.

Oct. 28. Morning, Cambridge, Mass., First Church.

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THE GENIUS OF THE Y. P. C. U.

The *Leader* has contained numerous suggestions regarding the Y. P. C. U. in the discussion of possible denominational reorganization at and after Providence. Some of these have been words of hearty approval for what has been done; others have been equally hearty words of disapproval. Some have taken into account the real genius of the organization, and some have missed the mark entirely. It may not be amiss to state, before the General Convention meets, just what the spirit and purpose of the organization are, as seen by one who grew up in it, who was sent by it into the ministry, and who has been in intimate personal touch with its work and with its personnel constantly during the past four years and more.

In the first place the Y. P. C. U. is a group of young people, who are different both from children and from adults. This means that it is easy to make two mistakes about them, and sometimes, strange to say, to make both mistakes at once. One mistake is to think they are children, because many of them are still in their teens. There is all the difference in the world between a thirteen-year-old girl and a fourteen-year-old young lady. Any one who does not believe it can have his doubts settled by asking her. The other mistake is to think that because the boys are nearly six feet tall, and the girls dress like their mothers, they are men and women of adult experiences and point of view.

The fact of the matter is that the Union is a group of young people who are getting their bearings for the great adventure of life. Every generation has had to do that. It is the business of the church to help them. They will have to learn the same things that older folk have learned years ago. It is the greatest possible mistake to be impatient with them because they do not know what we did not know at their age. Nor must any one be impatient because they are not willing to accept simply on the testimony of their elders some of the great facts and philosophies of life. They must learn for themselves, just as their fathers did.

Prof. Isaac A. Parker taught Greek for fifty years to succeeding classes in Lombard College. During my fourth year under his instruction, I often wondered how he could endure the constant iteration and reiteration, still more how he managed to be so tolerant when we made the same mistake that forty other classes had made before us. (He was not so tolerant when we made the same mistake a second time.) But that is the art of the true teacher, who uses his subject matter, whatever it may be, simply as a medium for the development of youthful personalities, and finds his great delight and compensation in that development taking place under his guidance.

That is the proper attitude for the Church and its ministry to take toward the Young People's Christian Union. It is first of all a school, where the same lessons are learned as were learned there thirty years ago. Methods have improved, schemes of organization have been changed, but the young people of to-day are learning by the activity of their own inquiring and venturesome spirits the fundamental meaning of life.

In the second place the chief reason for the Young People's Christian Union as an organization separate from the Sunday school, is its self-direction. One contributor to the *Leader's* symposium whose article contains many valuable suggestions misses this entirely when he advises that the Y. P. C. U. be reorganized so as to bring it under more direct supervision of the Trustees, by the adoption of a program similar to that for church school work.

Most of the young people who are in the Union are also in the church school. Nearly all of them would be if every one of our church schools were as progressive in their methods as many of them are. The church school is the place for the supervised and directed activities of the young people of the church. The Y. P. C. U. is the place for those self-directed activities which alone make possible the development of initiative.

For a long time I have been wondering whether or not it was an intentional joke to name my office that of Director of Young People's Work. Any one who attempted to direct their activities in any authoritative way would soon find himself a leader without a following. In their own organization the young people purpose to direct themselves. They are always ready to listen to advice, and then they will take it or not, as seems best to themselves.

We can never have a forward-looking, forward-moving Church unless we have that freedom among the young people to think, to decide, to experiment, to learn for themselves. If the Y. P. C. U. were completely supervised and directed, there would be an inevitable tendency to hold the development of the young people of the Church to the same form and method used a generation ago. They would be urged, like the youth of old China, to "walk in the beaten path." And that would be fatal to the progressive leadership of the Church in the years ahead.

But the fact of the matter is that under such circumstances there would soon be no Y. P. C. U. at all. It is because it is their own organization, in which they can carry out their own ideas, pursue their own methods of work, make experiments and mistakes and glorious successes, that there is a Young People's Christian Union.

The Y. P. C. U. fits into the denominational machinery as a manual training school fits into the scheme of community life. Such a school is not a factory for the manufacture of bird-houses or wireless receiving sets. Its efficiency is not judged by a system of cost-accounting. Its business is to train boys and girls that later on they may be useful and self-respecting members of society. In doing that it wastes an immense amount of perfectly good lumber and other things, but it produces worth while men and women. And the Y. P. C. U. "wastes" a great deal of youthful energy in doing over again and thinking over again what older people have thought and done, but there is no other way to learn to do than by doing; no way to learn to think than by thinking; no way to learn how to be conscious sons of God than by personally getting acquainted with Him.

The genius of the Y. P. C. U. lies in giving the young men and women who are no longer boys and girls but who have not yet reached years of full maturity a chance to train themselves to be the kind of men and women who can help to establish the Kingdom of God on earth.

Stanley Manning,
Director of Young People's Work.
Minneapolis, Minn., Oct. 2, 1923.

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For the Quiet Hour

It's not alone in facing death, when that grim Duty asks,
It's facing life from day to day with all its dreary tasks;
It's keeping faith with those you love, it's standing firm and true,
And bearing all life's bitterness for those that trust in you;
It's clinging to your glorious dreams when doubts and griefs assail,
It's trying for a splendid goal, and smiling though you fail.

Edgar A. Guest.

He came for this very end; it was his errand and business in the world, "to seek and to save that which was lost." And thus it is represented in the parable, he "goes after that which is lost until he find it," and then, having found it, doth not only show it the way, and say to it, Return, and so leave it to come after, but "he lays it on his shoulder," and brings it home.

Robert Leighton.

If you can not argue, live! Be true and pure and lofty and devout, and he who ever seeks the souls of men shall find his way to some of them through you.

Phillips Brooks.

Among Our Churches

Vermont and Quebec Letter

Huntingville, P. Q.—The pastor, Rev. J. Emery Coulter, is slowly recovering from a serious operation undergone at the Homeopathic Hospital in Montreal. He has been able to resume his pulpit work and expects soon to go upon full time. In the meantime Mrs. Coulter is doing no small share of the work of the parish. Perhaps in no way has her work been more in evidence than in the development of the musical side of the church service. We venture to say that Huntingville has one of the best small church choirs in that section. * * **North Hatley.**—Rev. E. E. Marggraf is carrying on the work in the usual effective fashion and, as the years go by, we think his hold upon his own community and the surrounding country increases in power. Mr. Marggraf recently assisted the Superintendent in the ordination of J. Emery Coulter of Huntingville to the Christian ministry. * * **Island Pond and West Charleston.**—Mr. Henry A. Farrar, a former licentiate of this Convention, has returned to school work in Vermont after a brief sojourn in Massachusetts. He is located at West Charleston, where we formerly had an organization and church building. He is finding there and at Island Pond considerable interest in our church and is preaching occasionally. The so-called federated church at West Charleston has proved not altogether satisfactory because of its exclusion of liberal elements. It looks as if some readjustment might be made by which these elements would be admitted to fellowship in the federation. * * **A Young Preacher.**—Mr. George Upson Scudder, son of Rev. George W. Scudder of St. Johnsbury, has obtained considerable newspaper report of late as a preacher of our faith. He officiated in his father's pulpit some months ago to good acceptance. From this he has received calls to various small churches, mostly other than Universalist, in the vicinity. The Superintendent is also using him for supply work occasionally. As vice-president of the Vermont and Quebec Y. P. C. U., Mr. Scudder also took part in the recent Whirlwind Tour through Vermont, speaking in St. Johnsbury and Morrisville. He will not be able to devote much time for the present to pulpit work, but we are expecting that the decided platform ability which he is showing will turn his mind toward our ministry. * * **Another Preacher.**—Still another preacher and one ready for immediate work is appearing in Mr. Raymond Goodspeed of Rutland, president of the Vermont Y. P. C. U. Mr. Goodspeed has been used a good deal for supply work during the past summer, and has met with general acceptance. He is a product of our parish at Wells, which has been rather famous for developing young men and women interested in church work, although it has had no settled pastor for many years. * * **Glover.**—Rev. John Kimball, who for several years has been pastor of the Federated Church at Glover, will close his pastorate on Oct. 1 to return to denominational work as pastor of our church at Alstead, N. H. Mr. Kimball has been able to carry on his work as pastor of three denominations at Glover without friction and with so much acceptance that he was chosen to represent the town at the last session of the Legislature. The parish at Glover is one of the few places where federation has been an undoubted success. It has been rather unique in the absolute determination to observe the terms of federation, which has probably resulted in its success. * * **Barre.**—The parish at Barre is again without a pastor. Rev. W. H. Skeels, who came to us from Denver a year ago, has been compelled by his private affairs to remove to California. Mr. Skeels did a rather remarkable work during his brief pastorate at Barre and general regret attends his departure. The parish is hearing available men for the pastorate but it doesn't like the candidating method very well and is quite apt to call a pastor immediately. * * **Springfield.**—This parish is temporarily without a home and is holding services in the Town Hall. Extensive repairs of the church building are being made and it will be some time before it is ready for occupancy. However, the increased opportunity for efficient work should more than repay the people for their present discomfort. * * **Cavendish** has had a summer of rather broken and diversified preaching services. Early in the summer the Superintendent took charge, preaching in the evening. A little later the services of Dr. Skinner of Crane Theological School became available, and he gave a month's services. Dr. Rice of Washington supplied for a Sunday and the season was filled out by Mr. Welch of Springfield. The Cavendish church is one of the beautiful churches of New England, and we shall be surprised if the loyalty of the Cavendish people and the pride in their beautiful place of worship does not result in establishing a longer and more connected period of preaching another year. * * **St. Albans.**—It is generally admitted that the most powerful factor in the comfort and happiness of any congregation is the janitor. The janitor *de luxe* of the Universalist denomination is Mr. W. H. H. Greene of our parish at St. Albans. He not only loves the church and what it stands for, but he loves the church building and everything in it. During the past summer, the church has been thoroughly redecorated and is clean and beautiful. No small part of the general effect has been secured by Mr. Greene, who has put many personal touches into the work, who has painstakingly repaired all damaged furniture and has made of the entire building a picture to delight any careful housekeeper's eye. * * **Convention Bequest.**—From the estate of Miss Emily Greene of St. Albans comes a small bequest to the Universalist Convention to testify to her love for the faith. * * **Fairfax.**—After many years of effort to bring it about, the Universalist Convention comes into the control of two small funds left to perpetuate Universalist preaching at Fairfax. This fund has been for many years in the hands of a trustee who has had little interest in the Universalist Church. Under the changed condition, a series of Universalist services will be held at Fairfax each year, and it is hoped that, by additions from the home mission fund of the Convention and by the awakening interest of our people, before long these services can be held over a considerable period. The preacher this fall is to be Rev. T. L. Drury of St. Albans, who will go to Fairfax for at least four services. The expense of these meetings this year will be met entirely from the home mission fund. * * **Morrisville.**—The work is opening well after the vacation period. Rally Day was observed Sept. 30. The parish was visited by the Whirlwind Tourists and as a result it is expected that young people's work will be resumed in October. There is some indication that relationship will be established between the young people at St. Albans and those at Morrisville, resulting not alone in social gatherings once or twice a year but also in some joint work to be carried on through correspondence. Mr. Morton, the pastor, is making a place for himself in the town, having become a member of the famous Morrisville Military Band and having established himself as one of the chess experts of the local Pastime Club. * * **Home Mission Day.**—By vote of the Woodstock Convention the home mission policy of this Convention is to be continued. Sunday, Nov. 4, has been set aside as Home Mission Day.

George F. Fortier.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,513
Indianapolis, Ind.	1
Total	1,514

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CHRISTENINGS

Previously reported, 724. Baltimore Md., 4. Norway, Maine, 2. Total, 730

Church News and Interests

PERSONALS

Rev. Hal T. Kearns was installed as minister of the Church of Our Father, Baltimore, on Tuesday evening, Oct. 9.

Rev. Vincent E. Tomlinson has issued the first number of "The Message," a sixteen-page parish paper. In it is a parish list of 1217 names and addresses.

The address of Rev. Lewis B. Fisher, D. D., is now 2024 Washington Boulevard, Chicago.

Rev. John Smith Lowe, D. D., General Superintendent, preached the sermon at the installation of Rev. U. S. Milburn of Everett, Mass., speaking with unusual eloquence and power. Unfortunately, as he motored over from Providence and failed to fill up his gas tank, he was left stranded along the road on the return trip until after 1 a. m.

Rev. A. Gertrude Earle has entered upon her fourteenth year of service as minister of the Universalist church in Methuen, Mass.

Miss Romaine Hoit, of Miami, Florida, granddaughter of the late Rev. Edwin C. Bolles, D. D., was a caller at the Publishing House Oct. 1. With her mother and sisters she is running a successful tea house, "The Sign of the Golden Orange." While in the North she took the lease of a property at Scituate, Mass., so as to transfer "The Sign of the Golden Orange" there for next summer.

Miss Mary Slaughter of Camp Hill, Ala., has returned from a vacation in the South to take up her duties as Field Worker for the General Sunday School Association.

Rev. Harry Adams Hersey of Muncie, Ind., is giving a series of four Friday morning lectures to the secretaries, office and house staff of the Y. W. C. A. on "The Faith of the Universalist Church."

Rev. L. W. Coons, D. D., State Superintendent of Massachusetts, was *en route* to Rockland, Me., to address the banquet of the State Convention. In Portland, he and twenty-five other travelers bound Rockland way were told to stay in the car they were in, which they did. They saw the Rockland train go off and were then told that their car was bound for Skowhegan. Dr. Coons was late, but he got there.

Rev. Alexander McColl, D. D., pastor of the Second Presbyterian Church of Philadelphia, preached the sermon at the noonday service of King's Chapel (Unitarian) in Boston, Oct. 2.

Rev. J. D. Buckner of Aurora, Neb., who was forcibly put on the retired list of the Methodist Episcopal Church because of his liberal views, has accepted a call to the Congregational church of Chamberlain, S. D. He will keep his status as a retired Methodist minister. In his new pastorate he succeeds his son, a Congregational minister. Great publicity was given the case by another son, law partner of Elihu Root.

Mr. Francis E. Ingalls, superintendent of the Universalist Sunday school in Swampscott for more than a quarter of a century and one of the most prominent citizens of the community, celebrated his eightieth birthday recently. The occasion was remembered by scores of his friends and fellow citizens.

California

Santa Paula.—Rev. Frank L. Masseck, pastor. The church observed the thirty-fifth anniversary of the ordination of their pastor, by signing a contract for a pipe organ, to cost $5,500 at the factory, and which will probably involve further expenses of $500 before being finally installed in the church.

Connecticut

Danbury.—Rev. G. H. Leining, pastor. During August, the old carpet was removed from the church auditorium, the floor painted and heavy cork carpet laid in the aisles, the choir loft and on the pulpit platform. The effect is pleasing and more sanitary than the old carpet. The furnaces are repaired and new carpet runners laid in the Sunday school assembly room. This leaves the church plant in better condition than it has been for a considerable period. The State Convention has been very generous in assisting the parish to meet the expense involved and our people are rising to the situation. The Sunday school has been reorganized and the graded system of lessons has been introduced. New equipment is to be purchased and a new class room provided. The Y. P. C. U. has loyally assumed a good portion of the expense involved in these improvements. The outlook for the ensuing year is promising.

Indiana

Indianapolis.—Rev. Edwin B. Cunningham, pastor. Rally Day brought forth a large, appreciative, enthusiastic audience. One young lady united with the church. Over eighty were seated at the basket dinner, which immediately followed the morning service. At the afternoon program the presidents of our various organizations spoke briefly as to plans and work for the coming year. Many out of town friends and members were present and letters from those unable to return were read. Indications are that this will be a year of greater growth and usefulness with our Indianapolis church.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Rally Day was a great occasion with us. Special programs were arranged for all services. An unusually large congregation attended the church service. The music was splendid, the fellowship fine. Three children and one adult were baptized. All signs point to a successful year.

Massachusetts

Fitchburg.—Rev. F. W. Gibbs, pastor. The repairs at our church have been quite extensive and are not done yet. The whole interior has been redecorated, vestry, auditorium and all the rooms connected with the church. We have installed a new lighting system with new fixtures and new plumbing throughout the building. We are to have new glass in the windows both up stairs and down that will harmonize with the general color scheme. In all we are to spend about $10,000, most of which has been pledged and all of which we expect will be pledged before we get very far. We will surely be ready for the Y. P. C. U. Convention Oct. 12, 13, 14. We have been worshiping with the Unitarian people during this month and while we have felt the loss of interest because we were not in the church, we have had a fairly good attendance at the union services. We certainly have enjoyed the hospitality of our friends.

Taunton.—Rev. Elbert W. Whitney has closed a very successful pastorate of eleven years and has moved with Mrs. Whitney and their daughter to 32 Reedsdale St., Allston, Mass., where the family will make its future home. Before going from Taunton, King David Lodge, F. and A. M., and St. Mark's Chapter, R. A. M., gave a reception to Mr. Whitney. He had served as chaplain in both bodies for eleven years. Fine, eulogistic remarks were made by Rev. Dr. Burnham of the Congregational Church and Rev. F. R. Sturtevant of the Unitarian Church. The presentation of twenty-two $20 gold pieces ($440) was at least a testimonial to the esteem in which Chaplain Whitney was held by his brethren and companions. Then on Thursday evening, Sept. 27, a largely attended church reception was tendered Mr. and Mrs. Whitney and a gift of $85 was a token of the generous feeling of the Taunton people. While Mr. Whitney does not plan to accept the regular pastorate of another church, he does intend from his home in Allston to be a minister-at-large. Upon two recent Sundays in the absence of the Attleboro minister from his pulpit, Mr. Whitney was the preacher at Attleboro. The Greater Boston ministers are happy to welcome Mr. Whitney to their circle and the Brookline church and its minister, Rev. F. A. Moore, are delighted to have the Whitney family within their parish.

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UNIVERSALIST COMRADES

Ralph W. E. Hunt, national president of the Universalist Comrades, has appointed the following committees for the Providence Convention:

Committee on Recommendations and Resolutions: Dr. Joseph M. Tilden, chairman, president Lombard College, Gales-

burg, Ill.; Dr. Martin M. Brown, North Adams, Mass.; William R. Thompson, care Meigs & Co., Inc., Bridgeport, Conn.; E. Earl Crandall, 518 Washington Building, Los Angeles, Cal.; Arthur Nash, Elm, Henry and Pleasant Sts., Cincinnati, Ohio.

Nominating Committee: Robert L. Whitcomb, chairman, care Pratt Coal Company, Middle St., Portland, Maine; James D. Tillinghast, 6 Bellevue Ave., Cambridge, Mass.; Walter H. Colwell, 556 South Main St., Woonsocket, R. I.; J. Thomas Moore, 2247 North Van Pelt St., Philadelphia, Pa.; S. T. Kirk, 38 Capen St., Medford Hillside, Mass.

Those desiring to bring matters to the attention of either committee are invited to communicate either with the chairman or some other member of the committee.

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CHURCH ADVERTISING

Sixteen Universalist churches of Greater Boston have united to take advertising together in the Saturday edition of the *Boston Herald*. The Boston Universalist Club has agreed to pay for the paragraph sermon to be placed at the head of the column. Rev. Charles F. Patterson of Arlington organized the service. This is a step in the right direction. It is a service to the whole denomination.

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THE CLARA BARTON HOME

Many of those who will attend the Convention at Springfield this month will avail themselves of the opportunity to make a pilgrimage to North Oxford, Mass., to visit the Clara Barton Birthplace. Those who have already seen it know how well the work of restoration has been done. The committee having charge of the memorial has made it possible to keep the house open until after the Convention. For Universalists, and all who appreciate the significance of Clara Barton's life and work, this will be an especially favorable opportunity to see the house and its furnishings, which include many articles connected with the Barton family.

At the Providence church there will be a large map showing the route, and it is expected that trips will be arranged for those who do not have their own cars. The roads are excellent, leading through many attractive and beautiful New England towns, and there are signboards to direct the tourist at the point of departure from the main highway. At the top of a high hill, surrounded by a beautiful country, stands the white painted "story-'n'-a-half" cottage basking in the sunshine. Just now there are blossoming plants about it. Later there will be a great sweep of autumn foliage commanded from the hill above the house.

Crossing the threshold turns back the clock of the imagination a century and a quarter, for the cottage is a typical New England farmhouse of that period. After a few moments in the interior, the words "quaint" and "interesting" are forgotten, pushed into the background, and the word "consecrated" is uppermost in the mind. Here, one hundred years ago, was born the woman who more than any one else in our great country has helped alleviate the horror of war, and carried relief to suffering humanity everywhere.

Clara Barton was the founder of the American Red Cross, and its faithful president for many years. We rejoice in the thought that the faith that was hers and is ours gave her the vision and the strength for her great work.

A little over a mile below the hilltop she sleeps in the country cemetery with her fathers, her grave marked by the Red Cross monument.

Each day there will be a hostess present at the cottage. Go to the Convention a little earlier than planned or stay a day later, that you may see the birthplace of Clara Barton, which she loved better than any of her homes of later years.

The trip itself will be enjoyable, and the memory of the old house on the hilltop will be an enduring inspiration until the time when we may further honor this great woman of our faith by building at her birthplace some institution bearing her name and making her helpful spirit live again "in lives made better by her presence."

Notices

HOTELS AT PROVIDENCE

The New Providence Biltmore (Convention Headquarters). Single room with bath $4.00-$4.50; double room with bath $6.00-$10.

The Narragansett. Single room without bath $2.50, with bath $3; double room without bath $4, with bath $5-$6.

Crown Hotel. No single rooms; double rooms, same as Narragansett.

Hotel Allen (across the street from the church). Rooms $1.50-$4.

Several hotels and other rooming apartments are near the church.

Rooms in private homes will be provided at a minimum rate of $1 a day per person.

Reservations for accommodations in hotels and private families should be sent to this Committee as early as possible. There are plenty of double rooms but few single rooms are available in the private homes. Make up parties with your friends if you can. Let us know what you want and we will do our best for you. Address, Mrs. Robert Morgan, Chairman Housing Commission, 250 Washington St., Providence, R. I.

Excellent rooms at the Shriners' Club are available for members of that order. The Elks' Club is near the church.

* *

REDUCED RATES TO PROVIDENCE

The Railroad Associations have granted a rate of one fare and a half for the round trip to the Providence Conventions, except from North and South Carolina, Georgia, Florida and Canada. This will be on the Certificate Plan. Each person attending the Conventions should read the following regulations which govern the issuing of the certificates.

1. The certificate must be secured from the railway agent when full fare ticket to Providence is purchased. No certificates will be issued for tickets which cost less than 67 cents.

2. The going tickets may be purchased in any territory from Oct. 19 to 25 inclusive and will be honored for return until October 31.

3. Provided 250 certificates are turned in to Rev. J. W. Vallentyne, Transportation Agent, at Providence before Oct. 27 and validated by the special railroad representative, each certificate holder will be entitled to purchase a return ticket via the same route to the point at which the certificate was issued. This reduced rate is not guaranteed but depends on securing the full number of certificates.

4. Persons coming from south of Virginia may, if they desire, buy to some point in Virginia where they may purchase a ticket to Providence with a certificate that will entitle them to purchase a return ticket *to that point* at one half fare, provided 250 certificates are secured. Those from Canadian territory may follow the same plan upon reaching American territory.

Clergy certificates are not good in New England.

Ministers may use their Clergy Certificates to Albany or New York, purchase tickets and secure certificates at these stations, and get one-half fare tickets on return to these stations.

Further instructions will be sent on application to Rev. J. W. Vallentyne, 124 North Kenilworth Ave., Oak Park, Illinois, or Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.

* *

LAYMEN'S SUNDAY, OCTOBER 14

Sunday, Oct. 14, has been designated by the National Officers of the Universalist Comrades for observation throughout the denomination as Layman's Sunday. Each year a larger number of our churches are calling upon the men of the parish to take charge of the morning service on this day. This year the men are urged to stress the work of the church as a whole in their addresses, calling particular attention and urging all men to attend this important church gathering, especially the session for the Comrades on Saturday, Oct. 27, with the banquet in the evening.

* *

MASSACHUSETTS WOMEN, ATTENTION

Our General Convention in Providence Oct. 20-28 should be on your personal calendar as an obligation to be met, at least in part. The Women's National Missionary Association will be in session on Wednesday, Oct. 24.

All members of our Woman's Universalist Missionary Society, who plan attendance, should send for credentials. *Delegates are appointed by the state.*

Write our Secretary, Miss A. Louise Barker, 283 Upland Road, Cambridge.

Grace F. White, President.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held in Lawrence, Oct. 19.

10.45 a. m. Service of song. Sermon by Rev. L. L. Lewis of Melrose.

Dinner at 35 cents per plate.

1.30 p. m. Business. Election of officers. Address by Rev. Isaac Smith of Lowell on "Religious Education." Address by Rev. W. H. Morrison, D. D., of Nashua on "Giving and Getting."

Hattie B. Collins, Secretary.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Received on letter of transfer from Ohio Universalist Convention, Rev. Henrietta G. Moore.

Frank Lincoln Masseck, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfers have been granted as follows: Rev. Walter M. Wolfe to Maine. Rev. Geo. L. Mason to Vermont. Rev. Fannie C. Austin to Florida. Rev. C. B. Lynn and Rev. H. L. Rickard to New York. Rev. Florence C. Crooker to Illinois. Transfer was accepted from New Hampshire of Rev. Roger F. Etz. Letter of license as lay preacher has been granted to P. W. Geer. Ordination of John Dwight Brush has been authorized.

Harry E. Adams, Secretary.

* *

NORTH CAROLINA FELLOWSHIP COMMITTEE

Letter of license as lay preacher issued to Mrs. Katharine Haskell Bail Sept. 22, 1923.

Leon P. Jones, Secretary.

CHAPIN HOME

The fiftieth anniversary of the Chapin Home for the Aged and Infirm, Jamaica, New York, will be celebrated on Saturday, Oct. 20, from two to ten p. m. Attractive and useful articles will be offered for sale. Dinner served from five to eight p. m.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

License as a lay preacher, for three years, was granted Sept. 23 to Mrs. Mary E. Bradley.

Fellowship was granted Sept. 29 to Rev. John Kimball on letter of transfer from the Vermont and Province of Quebec Convention.

On Oct. 3 Rev. Alven M. Smith was transferred to the California Convention.

Frank W. Whippen, Clerk.

* *

SABBATH SCHOOL UNION

The first meeting of the Sabbath School Union will be held on Oct. 17 at the Universalist church, Thompson Square, Charlestown. Directors' Meeting at 5.45 p. m. Supper at 6.30. Devotions and address at 7.30. The speaker will be Miss Florence Buck, D. D., on the subject: "Religious Education for a New Age."

* *

ATTENTION MEN

If you are going to the Comrades meeting and banquet at Providence read carefully the following:

Certificates for the reduced railroad rate will not be issued by the railroad ticket offices after Oct. 25. To secure the reduced rate, buy your ticket and get your certificate between Oct. 19 and 25 inclusive, even though you may not use the ticket until Oct. 27. Turn in your certificate when you reach Providence, have it validated on Oct. 27, and then purchase your return ticket at one-half fare.

Your co-operation in this will do two things: (1) help us secure the 250 certificates necessary to insure the reduced fare, and (2) give you the benefit of the one-half fare rate.

Will you help?

* *

DELEGATES TO THE GENERAL CONVENTION

Each parish in fellowship with the Universalist General Convention or a Universalist State Convention which has made a contribution on its quota to the General Convention during each of the previous two years is entitled to representation at Providence by its minister and one lay delegate. The names of the lay delegates should be sent to the secretary of the State Convention, if there is one, to the Secretary of the General Convention if the church is not in fellowship with a State Convention. This must be done at once, so that the lists of accredited delegates may be prepared and certified to by the State Secretary before the opening session at Providence.

The President, Vice-President, Secretary and State Superintendent of each State Convention are delegates *ex officiis.*

Roger F. Etz, Secretary.

* *

Obituary

Mrs. Olive R. Collinson

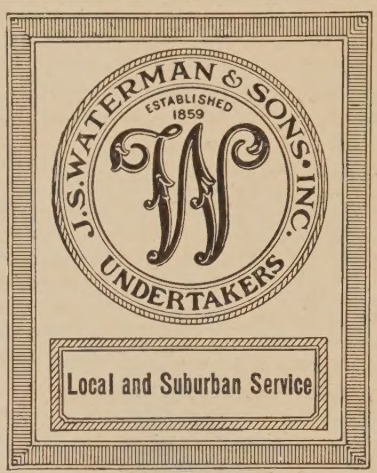
It was a great shock to our entire church in Lawrence, Mass., when on Sept. 29 Mrs. Olive R. Collinson slipped quietly away from us into the higher life.

Mrs. Collinson was one of God's gentlewomen, a truly Christian woman, quiet, modest, cheery, courageous; a faithful wife and loving mother. Her interests were centered in the home, but they were not limited to the home. She came to Lawrence a few years ago and after a few months removed just outside the city into the town of Methuen. She united with our church, became a member of the Church Union, joined the Mission Circle, and was a worker in the church school, serving in the primary department. She also had charge of the Cradle Roll and was especially interested in the babies. None knew her but to respect and love her for the beautiful spirit of her life.

Home and church will be the richer for having had her with them. Her memory is an inspiration and an abiding influence for good.

She leaves to cherish her word and work a husband, Mr. Wm. Collinson, two young daughters, Nancy and Annie, and her mother, Mrs. Mary Smith.

Funeral services were conducted from the home, 34 Westland St., Methuen, on Monday afternoon, Oct. 1, by her pastor, Rev. Clarence Guy Robbins, D. D. The body was taken to Lisbon, Maine, for burial.



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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited. The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

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Crackling

Mr. Wye: "I don't know where women acquired their extravagance in dress—Eve wasn't like that, you know."

Mrs. Wye: "Of course not—there was only one man in the world and she had him."—*Life.*

* *

"I am a Unitarian seeking a Liberal pulpit."—*From a letter received at the office of the Universalist Leader.*

* *

Aunt Jinney, a Carolina negress, was a great advocate of the rod as a help in child-rearing. As a result of an unmerciful beating which she gave her youngest and "orneriest," she was brought into court one day by outraged neighbors.

The judge, after giving her a severe lecture, asked if she had anything to say.

"Jest one thing, Jedge," she replied. "I want to ax you a question. Was you ever the parient of a perfectly wuthless cullud child?"—*Everybody's Magazine.*

* *

The junior partner was interviewing a very pretty girl who had applied for a position. The senior partner came in, and, after inspecting the vision, called the other member of the firm aside and whispered: "I'd hire her."

"I have."

"Can she take dictation?"

"We'll find that out later," said the junior partner. "I didn't want any obstacles to crop up."—*Louisville Courier-Journal.*

* *

Rural Magistrate: "I'll have to fine ye a dollar, Jeff."

Jeff: "I'll have to borrow it off'n ye, Jedge."

Rural Magistrate: "Great Snakes! It was only to git a dollar that I was fining ye. Git out! Ye ain't guilty, anyway."—*Regina (Canada) Leader.*

* *

"I'm sorry your mother can't come, Winnie. What shall we do with the extra ticket?"

"Oh, give it to the man you go out to meet in the intervals, George; then he can come and sit with us!"—*The Humorist (London).*

* *

Nahum is said to have written his prophecies 2,624 years ago, but he must have had to-day in mind when he wrote: "The chariots shall rage in the streets, they shall jostle one against the other in the broad ways: they shall seem like torches, they shall run like the lightnings."—*Forecast.*

* *

"Young man," said the boss, "you told me yesterday afternoon you had an engagement with your dentist."

"Yes, sir, I did."

"Well, I saw you at the ball game."

"Yes, sir. The tall man sitting next to me was my dentist."—*Boston Transcript.*

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